# THE CHURCHMAN.

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THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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## POETRY.

For the Churchman.

### ANTIOCH.

And the disciples were called Christians first in Antioch. Acts xi. 26.

I.

Old Antioch shall answer ye
What title I would claim!
Old Antioch—whence Christian men
Confess their Christian name.
I wear no other name but Christ's,
And his is name enow,
Writ by our mother's spousal hand
On all her children's brow.

II.

Yet something doth that mother give,
A token to her sons,
And Catholic doth she surname
Her Lord's begotten ones:
And these the children of her love,
Are children all of Heaven;
Lo I—she answereth to God,
And these that thou hast given.

III.

I know that many martyrs died
At rack and cruel stake,
And Cranmer laid his prelate hand
On Fire, for Jesu's sake:
And many a bishop's burning heart,
Like flame was lost in flame:
But Christ—not Cranmer—died for me;
I'll wear no other name.

IV.

I wear the name of Christ my God,
So name me not from man!
And my broad country Catholic,
Hath neither tribe nor clan:
Its governors are children all
From Christ's dear body sprung,
And false is each usurper's claim,
And each rebellious tongue.

V.

What! when the Lord immaculate
Himself commissioned came,
And not himself did glorify,
To wear his priestly name:
What! when ascending to the skies
His mantle he bequeathed,
And to his shepherds gave his crook,
As on each one he breathed!

VI.

When—as the Father sent the Son,
That Son his own did send,
With them his presence promising,
Forever—to the end!
What! shall a new commission rise,
And Korah's curse forget,
And bear from Westminster or Trent,
The keys of Olivet?

VII.

Nay—though their tribe be holy all,
As Korah claimed for his;
Nay—though their censer-wreaths may smoke,
Like Korah's mockeries;
Apostles bade us leave their tents,
Nor dare with them intrude,
While flames that burning chronicle
In Peter, and in Jude.

VIII.

Bethink ye, Korah boldly swung
The censer God abhorred,
And spurned old Aaron's litanies
Commanded of the Lord:
And Jehu had a zeal for truth;
And Uzzah—in affright,
When he would stay the trembling ark,
Sought not the Lord aright!

IX.

And Saul stayed not his sacrifice
For priestly aid—and fell!
And these were written for the world
Though done in Israel.
O hear thy Saviour's earnest prayer,
That one we all might be,
And tell me—do they wound him not
Who tear him bodily?

X.

Dear Lamb of God! I know full well
All power to Thee was given,
And O there is none other name,
To name us, under Heaven!
I know when thou didst send a line
Through all the world to run,
No arm of flesh if that hath failed,
Can weave a surer one!

XI.

Thou, priest and prophet both for us,
Art priest above in heaven;
But to apostles still on earth,
Thy prophet power is given;
Thank God, it never failed, nor shall!
That long unbroken chain,
Begun in Thee—in Thee shall end,
When Thou shalt come again.

XII.

So Christ forbid that I should boast,
Save in his blood-red cross,
And let me, for the crucified,
Count other gain but loss;
And ye that scorn his follower,
And deem my glory shame,
Forget not in upbraiding me,
To name me, by His name. C.

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But let the friends of the Church be of good courage. Powers are at work, by which, under Divine Providence, she may be strengthened and the spheres of her usefulness extended; not by alterations in her Liturgy, accommodated to this or that demand of finical taste, nor by cutting off this or that from her articles or canons, to which the scrupulous or overweening may object. Covert schism or open non-conformity, would survive after alterations, however promising in the eyes of those whose subtilty has been exercised in making them. Latitudinarianism is the parhelion of liberty of conscience, and will ever successfully lay claim to a divided worship. Among Presbyterians, Socinians, Baptists, and Independents, there will always be found numbers who will tire of their several creeds, and some will come over to the Church. Conventicles may disappear, congregations in each denomination may fall into decay or be broken up, but the conquests which the national Church ought chiefly to aim at, lie among the thousands and tens of thousands of the unhappy outcasts who grow up with no religion at all.—*Wordsworth.*

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From the Gambier Observer.

### THOUGHTS ON THE CHURCH.

*Why has not the Church more generally embraced the Poor?*

In our former numbers, we have, for the sake of avoiding controverted points, confined our argument to a few obvious and readily admitted principles. Hence we have neglected the strong confirmation which these views derive, to our own mind, from Scripture and the usage of the Church throughout all ages. But independently of this, we think we have established the following points: The *doctrines* of our Church are the doctrines of Scripture, and therefore adapted to all. Our peculiar *government*, while it is in no way prejudicial to the poor, affords peculiar facilities for reaching them, and provides for special attention to them. Our *liturgy*, while it supplies wants often painfully felt by the poor and unlearned, acts as a powerful antidote to heresy and schism. From all this our conclusion follows of course, that the Episcopal Church, in its essential features, is peculiarly adapted to the wants of the poor and unlearned.

To all this, those who take the opposite view will probably reply, by asking the question at the head of our present number. "Your theory is plausible," it may be said, "but facts do not sustain it. How has it happened that with all these advantages, the Episcopal Church has extended with no more rapidity, and that so small a portion of her members are of the poor and unlearned? When we inquire to what Churches the poor belong, we are told most generally, to the Methodist, the Baptist, or the Presbyterian. The places of worship of these, particularly the two former, are filled continually with the poor, while Episcopal Churches and chapels seem only frequented by the rich and fashionable. Does not this refute the whole argument?" By no means, as we shall endeavor to show.

In the first place, all this is by most minds greatly overrated. In England, the large majority of the members of the established Church, are poor. Of her twelve thousand parishes, about ten thousand are village parishes, and are composed of the peasantry, the poor of the land. And in our own country, although other denominations have extended more rapidly among the poor, we have not entirely been without them. In our cities, where opportunities have been offered to put our system into proper operation, much has been done by our Churches for the poor. And we think that it will be found, on examination, that in the communion of our Church, are large numbers of the poor, much larger numbers indeed, than any superficial observer would at first imagine. And whenever it has happened that a congregation has been composed in whole or in part, of the poor, our Church and its ordinances have never been found unadapted to them. This has been strikingly exemplified in those congregations connected with our Church, which have been composed of negroes. If there be any class of our population who may be called emphatically the poor and unlearned, it is the negroes, whether free or slaves. Yet in the southern states, a large number of them are in attendance upon Episcopal worship and preaching. And often, from no part of the congregation comes a more hearty response: none are more eagerly attentive to the preached word, and few seem more profited than they. Were the experience of some of our southern clergy, who have given particular attention to this portion of their hearers, on record, we are sure that it would go to confirm our general position, by proving that the Episcopal Church is admirably adapted even to those poorest and most unlearned of all the inhabitants of our land.

In the second place, the facts, so far as they apparently make against us, can be accounted for on other grounds than that of the Church's unfitness for the poor. Her introduction and early existence in this country were amid circumstances of all others most unfavorable to her growth or prosperity. The settlers of the northern portion of our Union, fled to this land from persecution, carried on in the name of the established Church. Hence it was but natural, that they should bring with them strong dislike to Episcopacy, and be very unwilling to tolerate it among them. Further south, where a favorable disposition existed toward the established Church, it had still to labor under the greatest disadvantages. The enactments of the Colonial Legislatures for its support, were unwise and injurious; the clergy, with a few honorable exceptions, were not the right kind of men for their work; they were dependant on a bishop in England for their ordination and ecclesiastical discipline; and in short, the wonder is how, under all these discouragements, it survived at all.* But whatever advance it may have made before the Revolution, that event completely destroyed it. The members of our communion were much divided in their sentiments. A goodly number of the clergy espoused the cause of liberty, and some of them even took up arms in its defence. But the great majority adhered to their allegiance to the mother country. With their motives for this conduct we have nothing to do. Bound to England as they were, many by the ties of birth, and all by their oath of allegiance, it would be hasty to condemn them for their preferences. But whether justifiable or not, the effects of their conduct were most disastrous. The Church became identified in the minds of many with that system of oppression with which they were struggling. The consequence was, that violent prejudice and even hatred were excited against it, feeling so widely and violently prevalent that even the buildings consecrated to its worship, became the objects of wanton injury and desecration. So that when the war was over, and men had leisure to look about them for the material out of which to erect the institutions of the newly emancipated country, deplorable indeed was the condition of our Church. Her clergy were scattered, her Churches destroyed or irreparably injured, and her endowments wrested away by the strong hand of the law. In one diocese, Virginia, of the ninety-five parishes which existed before the war, but seventy-two were in existence, of which number thirty-four were destitute of clerical services. Of the ninety-one clergymen, twenty-eight only remained, "of whom," says Dr. Hawks, "thirteen had been driven from their cures by violence or *want*, to seek safety or comfort in some one of the many vacant parishes, where they might hope to find, for a time at least, exemption from the extremity of suffering." Added to this was the suspicion widely entertained that her institutions were unfavorable to republican liberty. To such an extent was this carried, that when Bishop White was about to return to Philadelphia, after having received consecration in England, he was warned by some well meaning friend, to do so in secret, lest a popular tumult should be excited, and himself and his Rt. Reverend brethren, receive some injury.

The other Christian denominations were effected by few or none of these evils. They were never dependant on the mother country for their ministry or their discipline. During the Revolution, they universally espoused the republican cause, and consequently at its close they were high in popular favor as the friends of liberty. These considerations we believe sufficient to every reflecting mind, to account for the fact that among the poor and illiterate, our Church at the close of the Revolution had scarcely any footing, while other denominations were spreading with great rapidity.

But even under all this prejudice, had our Church been in a condition to make aggressive movements, we believe that with an energetic clergy, she would soon have been able to make as rapid advances as others. But such, unhappily, was not the case. The Church was to be organized, new regulations were to be made for the new circumstances in which she was placed, her deserted pulpits were to be filled, her scattered flocks collected. All this was not to be done in a day. And it is no small proof of the wisdom and zeal of the fathers of our Church in America, that so much of it was so well and so speedily accomplished.

In the necessity, however, thus laid upon our Church, we find the origin of much of what has since prevented its communion from generally embracing the poor. The first efforts of our clergy were, necessarily, to supply the wants of those already in communion with her. To this, for a long time, all their resources were barely, if at all adequate. And this of itself, was no insufficient cause of the slowness of her progress. Again, from causes already mentioned, her communicants were mostly to be found among the more wealthy and intellectual. Hence the effort was to adapt the ministry and the external circumstances of the Church to them. Her ministers were required to be men of high learning and refined taste, in acquiring which, that lowliness of mind and ardent love to souls which would enable them to apply all their learning to the use of the humblest of their hearers, was sometimes, perhaps, forgotten. Her places of worship were soon appropriated to the almost exclusive occupation of those who were able to acquire sittings by purchase or rent. Thus barriers began to be erected against the poor, which in their subsequent operations have proved but too effective. The necessities which gave rise to this have passed away. But not so the resulting evils. Our Church is still, to far too great an extent, confining her efforts to the ingathering of those who by birth and baptism she considers already belonging to her fold. Till a comparatively recent period, the thought has too seldom entered the minds of her clergy, that it is impossible to plant the Church in places where there are no Episcopalians. In plain terms, there has been a deficiency in true missionary zeal. And this deficiency, we humbly think, has been greatly fostered and encouraged by serious defects in the preparatory education of our ministry. The standard of qualification has, practically, been so high, the seclusion of students so great, that the result has been the production of men, in too many cases, but ill-qualified for the humble work of carrying the Gospel to the poor and unlearned of our land. But we cannot at present pursue this subject further. Enough has been said, we trust, to show that the question at the head of our article, can be satisfactorily answered without our being driven to the conclusion that our Church is unfitted to extend among the poor and unlearned.

N. H. Y.

* For particulars see "Hawks' Contrib. to the Ecc Hist. U.S." Vol. 1. Virginia, pp, 86—96.

## COMMUNICATIONS.

For the Churchman.

### THE TEMPLE.

*(Concluded.)*

What a solemn, religious look this quaint and ancient fane hath! Thus we involuntarily exclaim in entering so time-hallowed—step-echoing—consecrated a spot; where the warm autumnal sun gleams upon the tessellated pavement, falling obliquely through the tall, lancet-shaped window, as it did centuries ago: when its refulgent beams dazzled the beholder with antique, glittering splendor, whilst glancing upon the polished steel, and gold inlaid armor of the Crusaders, and their gorgeously emblazoned shields and banners, or the crimson and purple embroidered scarfs of the Knights Templars.

We are immediately wafted back to the middle ages. And these curiously carved stalls, or niches, in which the Knights of the Cross and Holy Land have often sat in solemn conclave, are they not deftly wrought? How well worth studying are those diversified and grotesque carvings, which ornament the mouldings, capitals, pillars and jambs, with foliage, queer heads, and other decorations! But the greatest curiosity to all readers of English History, are the prostrate figures in the centre of the building, helmeted, mailed, and armed:—statues of Crusaders, (one is grasping the deadly dagger,) perhaps a De Clifford, Talbot, Howard, or Seymour,—chivalrous, famous Knights! These mouldering sculptures represent the champions in the Holy Land against the infidel, whose identity no one can accurately determine. Is not this an apt illustration of the nothingness of fame? Here are effigies of renowned warriors, whom nobody knows, save by conjecture. How would you have credited this strange, startling fact, during your lives, ye goodly knights?—when your good right arm had carved a path for your dauntless, intrepid followers, through the ranks of the infidel—when your glittering armor has retained the dents bestowed upon it by the Saracen? The world once echoed your prowess,—the minstrel chanted your deeds, and sang your praises to the admiring, listening crowd. How is it, that your names are quite forgotten in the land—have place in no man's memory? "Time has defrauded the warrior of his fame." No figure has been recognized, save Geoffrey de Magnaville, and perchance the antiquary may be wrong here. One of these stone coffins, they tell you, contains the ashes of William Plantagenet, son of Henry III. Three others are supposed by Camden to be the Earls of Pembroke.

Is it for this dubious fame and identity that you fought and periled your lives? But your grim stone portraitures still interests and excites our curiosity to know your history. We soliloquize over you, and would question seriously the story of your lives. We think it strange, ay, passing strange, thus to peruse your stony lineaments, and yet catch no positive intelligence—no certain light therefrom—no key to guide us in our researches to a just conclusion. You feared no danger or toil, not even death itself, to have your names perpetuated. Now it resolves itself into nothing but a vague, embarrassing guess!

Thus are our monuments but "superannuated pieces of folly," as Sir Thomas Brown saith. "To be read by bare inscriptions like many in Gruter, to hope for eternity by enigmatical epithets, or first letters of our names, to be studied by antiquarians, who we were, and to have new names given us, like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages."* How strange, we think, thus to be pondered over by the historian, and the passing traveller, yet to display no legend, trophy, or symbol, whereby he may tell with certainty unto whose ashes he is paying this tribute of respect, this "homage of a sigh."

Yet these men were not committed to the earth silently, or without due pomp and imposing obsequies. Religious solemnities were not wanting at their sepulchre. These celebrated warriors, doubtless, were buried amid the blaze and glare of torches, with chanted hymn, or slow dirge,—the stoled fathers walked before the bier, "through the dim aisle in order dread,"—the heavy tread, and the ring of the iron-shod Templar, the Knight Hospitaller, the pilgrim, and the cloistered friar, followed these relics, and saw them "deep entombed in holy ground,"—and the dusky banner,—and the quaintly ornamented hatchment,—waved over them many a long, long year, until

> "Each trace that time's slow touch had worn!
> And long o'er the neglected stone,
> Oblivion's veil its shade has thrown."

What a perishable thing is human glory! How vain is that renown which lives and breathes in men's memories but a fleeting moment, and to gain which we strive so hard, and clutch at any phantom that seems to beckon us towards its ghostly arms, and then fades away into nothingness when we approach it! The times that made these warriors great have long since passed away. We know not,—dream not of the toil and hardships they endured to plant the standard of the Cross in the Holy Land, save in the page of history and the dim legend. There we may read, and marvel greatly as we read, when related by some ancient chronicler; or the modern historian. Then we imagine the burning sun of Syria—the Red Cross Knight journeying over sandy deserts, to join the Crusader in Palestine. And behold him wandering by the Dead Sea, the Lake Asphaltilies, or near the waves of Jordan, weighed down with his coat of linked steel, his shield, and breast-plate. We extend the picture, and behold him in the thickest of the battle-strife, or the protracted siege; his ponderous halbert cleaving the infidel in twain, his strength of arm and undaunted courage striking terror and dismay amongst his enemies, and gaining perhaps some high-sounding epithet for bravery from the Saracen. That name, as well as himself, forgotten, and perplexing a solitary wanderer like myself with vague and longing curiosity to know more than can be revealed to us.

And thus we apostrophize you in the words of another: "Ye armed men, Knights Templars, that sleep in the stone aisles of that Old Temple Church, where all is silent above, and where a deeper silence reigns below, (not broken by the pealing organ,) are ye not contented where ye lie? Or would you come out of your long homes to go to the Holy War? Or do you complain that pain no longer visits you, that sickness has done its worst, that you hear no more of the thickening phalanx of the foe, or your lady's waning love; and that while this ball of earth rolls its eternal round, no sound shall ever pierce through to disturb your lasting repose, fixed as the marble over your tombs, breathless as the grave that holds you?"

Near the remains of these noble knights stands a most curious antique-looking iron-bound chest, well secured with heavy padlocks. After much questioning, and diligent inquiry, I at length discovered that in it are deposited the archives of the ancient Templars. How the antiquarian, we thought, would be delighted to have a rummage here, and revel over the contents of that old oak chest!—they would, in all human probability, many a tale unfold, strange and wonderful. But he must repress his curiosity;—'tis forbidden history, and no man may dip therein. The secret records contained in it have never been divulged, and an atmosphere of mystery and wild conjecture hangs over that old oak-chest! Perhaps at some distant day the charm may be broken, and a talismanic key will discover these hid treasures and bring them to light. For the present, we must rest satisfied with this explanation.

Looking and pondering over these things, is as good as reading a homily upon the vanity of human life. Here we have sermons in these stony effigies and concealed yellow parchments, plainly telling us:—

> "A little rule, a little sway,
> Is all the great and mighty have
> Betwixt the cradle and the grave;"

And were we not better prepared after gazing upon these silent-slumbering monitors,—by their mute, unspoken, yet appealing exordium, and our sober reflections thereon, to listen to the eloquent preachers who discourse in the Temple Church? We did think so, as the verger conducted us to a pew, and we sat composedly beside the monument of John Selden, the distinguished scholar and politician, the author of Table Talk, otherwise called "the glory of England," who was buried here by his own special request, as before remarked, in 1654, when Archbishop Usher, the celebrated historian, preached his funeral sermon. Selden loved history and antiquity, and called Camden, Ben Johnson, Browne, Drayton, and Sir Robert Cotton, (bright lights of his day,) friends. I was greatly pleased to worship in a church where Addison, Steele, and other choice wits in the reign of Queen Anne, were in the habit of frequenting, and making their observations upon the congregation, and transmitting the result to the pages of the Spectator and Tattler.

I was pleased also to hear that fine-toned organ built by Father Smith, as he is called. This instrument stood the test against a rival one built by the celebrated Harris; to whom the Spectator pays such high praise, for the excellence and skill he had acquired in the art and science of organ building; and at the same time remarks of organs, that they strike the minds of half the people at once with a forgetfulness of present care and calamity, and a hope of endless rapture, joy, and hallelujah hereafter.*

This organ, we are told by Dr. Southey in the Doctor, had the most votes in its favor, and was accordingly selected by the Templars. I can truly say it always sounded harmonious to my ear. We believe that musicians consider this to be one of the finest instruments of the kind in England. A writer, speaking rather enthusiastically of this fact, says, "and as if to do justice to the fulness and sweetness of its tones, the ladies and gentlemen selected to accompany it in the organ gallery, produce by their art and the natural sweetness of their voices, a melody, a harmony, and a pathos, which is well calculated to elevate the mind above terrestrial objects, and frequently melts the audience to tears."

Besides the preaching, fine organ, and vocal music, which delighted me, I would often admire the fine old oak pulpit, organ screen, and other ornamental parts of the Church. They are beautiful specimens of carving by the celebrated Grinling Gibbons. The monuments about the Church are also very curious and interesting. Here may be seen the recumbent effigy of that learned lawyer, Plowden. This tomb is in the quaint style of remote times, painted and gilded. It bears the date of his death, 1584. There are others to the memory of those illustrious law commentators, Blackstone, Coke, Holt, and Littleton.

It is strongly believed by antiquarians, that many British kings were buried here in the early periods of English history.

Thus the prince and the subject mingle their ashes together, and sleep the sleep of death in common. What a subject for serious reflection, and how fraught with moral sentiment, or kindling thoughtfulness to the sober-minded! But this place teems with fertile objects for musing to those who love

> "To deck antiquity with flow'rets gay,"

or who delight to wave the magic wand, and call up spirits from their slumbering trance,—grim shapes of warriors, knights, scholars, and wily potentates, or people these courts with forms

> "Like spectres swarming to the wizard's hall."

Here in this cloistered, antique place, you can linger over the crumbling effigy,—the dubious mouldering tomb,—the forgotten grave,—and think of the ambitious heroes resting quietly, whilst the lingering, skilfully modulated cadences, gushing "in linked sweetness, long drawn out," from the adjoining screen are wafted towards you; blending pleasantly with this visionary train of thought. There is both a religious and a poetical light shed over the spot upon which the Temple stands. It has been consecrated by the footsteps of remarkable men, and was once the theatre of important events. The quiet repose of the place invites the mind to meditate upon its past history, to draw conclusions wherewith "to point a moral, or adorn a tale." Yet conspicuous as this locality is in English history, it is almost a terra incognita to one half of the bustling Londoners, who pass by the Temple-gate without ever thinking if such a place be in existence. You may hear the distant rumbling sounds of active life without, as you ruminate over these silent tombs. It reminds one of the oft-repeated truism,—that the passing crowd seldom pause in their plodding avocations to be admonished, or to be told of the fleeting nature of that strife in which they are so busily engaged,—to convince themselves that they, like these once restless mortals now sleeping around me in their stony coffins, are doomed

> "To sport their season, and be seen no more."

D.

* Sir Thomas Brown's Hydriotaphia, or Urn Burial.

* Spectator, vol. 7, No. 552.

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For the Churchman.

### ANCIENT CHRISTIANITY, NO. V.

In a former number we adduced evidence to show that the aspect which Christianity wore in the middle ages, under the influence of canonical celibacy and its cognate institutions, were so far from being an improvement, as maintained by A. C., that no one can compare those ages with the age of Cyprian and Tertullian, without finding a strong contrast, not merely in reference to opinions and doctrines on the celibate, but in reference to their moral operation. The quotations already given to prove this, show so wretched a state of things under the influence of the canonical celibate, that one would suppose, nothing but an extravagant fondness for paradox could induce any one to assert it to be an improvement. Surely neither Protestants nor Romanists have thought so, and we must allow A. C. here at least, to stand alone.

But he deems it necessary to his purpose to compare St. Bernard with Tertullian, (page 126, &c.,) the founder of 160 monasteries, the maker of popes, the ecclesiastical Warwick of his day, who, without being pope himself, controlled popes, councils, monasteries, Church and state—the pious popish persecutor St. Bernard with the humble though rigidly virtuous and sensible presbyter of Carthage. Were we disposed to apply the much abused argumentum ab invidia deductum, we are sure, though Tertullian has never been canonized, he would not suffer by comparison with Bernard, who for his great merits towards the Roman See has been canonized with the title of Saint. It is true that Tertullian as well as Origen has been out of credit for his orthodoxy, yet Cyprian called the former his master,* and the latter was long the great oracle of the East.

We pass by the long passages quoted by the author from St. Bernard, as the general extravagance of the age and the peculiar position of this father of Romanism make it really of little consequence what his opinions, his language, or his rhapsodies were.† Let him have the credit of all the fine things he has written—a single line is sufficient to show that sometimes, at least, he was not actuated by the Spirit of the Lord. In the case of a controversy, where Abelard had the advantage in reasoning, Bernard remarked, that "his (Abelard's) mouth should be saluted with clubs, rather than refuted with arguments." Os fustibus magis tundendum quam rationibus repellendum.—This *argumentum fustuarium* was surely not intended, Matt. v. 43–48. Leaving then St. Bernard with his rhapsodies and "sprightly conceits," we only remark, that the author has utterly failed to exhibit the same kind of improper accommodation in Cyprian that we find in Bernard. The tract of the former, De Habitu Virginum, is sober and rational compared with the imaginative array found in the latter.

The same remark applies in general to Tertullian. In the first epistle to his wife, he expressly declares that marriage is a state "blessed by the Lord"—though, he says, the apostle preferred the unmarried state because of the present distress,—propter angustias temporum. After this, urging his subject evidently on the same grounds, he refers to the example of those who have preferred celibacy that they may serve the Lord. Their names are, penes Dominum, with the Lord—i. e., enrolled with the Lord; a very different thing from being "enrolled in the Church books, as nuns." This explanation by A. C. is altogether a fancy. He thinks he has here struck upon a cloister, and he immediately looks for the books, the church books, and finds their names there written down as nuns! Whereas Tertullian says nothing more than those who lead this life of sanctity and piety—for that is his meaning—have their names with the Lord. Neither have we any right to put any other sense upon the word sanctitas, as it occurs here, than the general one of godliness and Christian virtue. The author has made Tertullian say what he does not mean to say: he goes on—"with Him (the Lord) they converse; with Him they are engaged night and day"—illum tractant. This last expression A. C. has translated in the gross sense, "him they handle." But we know not how he has mistaken it for *contrectant*, a word which would have justified his version, but *tractare aliquid* and *contrectare aliquid* are very different phrases.

To the concluding part of the extract, page 127, we do not see how it is possible to object. The sober rational advice which it contains must surely have the unqualified approbation of every good man; otherwise, we may be hereafter afraid of teaching even purity and holiness, for fear of calling up all the formidable array of suspicions about cloisters and nuns, monasteries and monks. Tertullian, at any rate, must be released from such an intention. His plain declarations, that marriage is a holy state, (sanctum,) that it is a divine institution, (a Deo,) that it is a moral good, (bonum,) must make it plain to every candid reader, that his views, when fairly interpreted, are very different from what we are taught by A. C. A single passage might suffice to place all apparent contradiction in its true light. "As to offspring," says Tertullian Ad Uxorem, "why should we wish this, hen on account of our impending afflictions, we are rather desirous of giving them up, nay, when even we ourselves are anxious to be removed hence, and as the apostle wished, to be with the Lord."

In such language as this we have a clue, if we are disposed to follow it, that explains and reconciles much. It was the same reason which was urged by St. Paul, the αναγκη, "the present distress." We should never have heard of the celibate in the Church if it had not been for this. It is not a matter of surprise, that in this state of things, the Church enduring the pressure so long, that it should settle down with some, as a principle or doctrine. The wonder rather is, that under such circumstances it did not generally prevail. No evidence has as yet been produced to show that it did prevail to any extent. Individual cases are no more to be taken as evidence then, than individual cases now. Instead of seeing "clear references in this tract to the custom of vowing," &c., we simply see there were some that from motives of Christian expediency did not form new relations in life; nothing is here said of vows, but as it was optional with them to remain so or not, so, as long as this state continued, they kept themselves unspotted from the world, in this as in every other relative condition. Tertullian appeals to these examples as an *argumentum a fortiori non a potiori.*

We see then what this pretended parallel between Tertullian and Bernard amounts to. There is as much difference between their motives and views as there is in their style. The former is like the veteran soldier in the heat of action; the other sits quietly issuing orders to bishops, kings and lords, without a rival to dispute his word. Tertullian labors to arm the Church for her struggle against force, fraud, and the contagion of vice; Bernard's labors would make the Church a monastery. The former is striving to prepare for the conflict, to stand the fiery trial; (1 Pet. i. 7;) the latter, to make his power to be feared and felt!

Very different indeed must have been the views of the famous Abbot of Clairvaux and the humble Tertullian; and we feel rather certain, that if A. C. will take the pains to read Tertullian but half through, with care and impartiality, and just give him credit for what he says, he will no more think of invidious comparisons between Tertullian and Bernard; and we shall hear no more opprobrious epithets heaped upon the pious presbyter of Carthage. A. C., however, still continues to force Tertullian into company with Bernard; and having once made up his mind that they both belong

* Tertullian was so highly valued by Cyprian, that when he wanted to refresh his mind by reading, he called for his favorite—da magistrum! Yet Cyprian has become the saint—and Tertullian the heretic!

† Bernard's writings unquestionably glow with a fervor that almost *teach* devotion. On this account he was more highly prized by Luther than any other writer. Yet when we read such an expression as that quoted, and compare it with his measures of persecution, one is strongly reminded of what Dionysius Halicarnassus says of Sallust the historian: τα ρηματα τοις εργοις ουκ εμιμησατο.

to the same class, they must necessarily say the same thing. Thus he says, "having once firmly attached himself to the then prevalent belief, that there could be no virtue or purity apart from celibacy—goes about, with a perverse ingenuity, to prove that God had, under the new dispensation of grace, actually rescinded the constitution of nature." Now as to the first part of this period, we must say that it is not true. It says what no one can say who has read Tertullian. No virtue, no purity, apart from celibacy! Where does Tertullian say or insinuate this? Let the author or any one show us the passage, and we say no more about Tertullian.

As to the second part, the apodosis of this assertion, if Tertullian is not allowed to follow the track opened by the apostle, there is an end of all discussion. Tertullian refers plainly to the signs of the times. Every event seemed to conspire to the belief that these were the *ultima temporum*—and in reference to this he could say with regard to the approaching dissolution, and the preparations which it demanded, "God that gave the command, increase and multiply, may also restrict or rescind it if he sees necessary." The same opinion was held by Austin, De Bono Conjug. The Fathers for ages looked for the general dissolution of the universe, and this persuasion, as well as the dangers with which they were surrounded, may reasonably explain much that might savor of repulsive asceticism in their works.

In the first section of the tract, De Castitate, Tertullian speaks of three kinds of sanctity: and among these he places the state of matrimony. Let those who will, read the tract for themselves, and be convinced that Tertullian regards matrimony as a holy state. Besides this, it should be remembered, that, 1, He uses every consideration to urge what were his peculiar views on marriage. 2, He grows warm with his subject, and his language warms with it. But, 3, In other tracts he plainly asserts the dignity of matrimony against those who decreed it. In the very next tract that usually follows the one just mentioned, (De Castitate,) in the very beginning he opens with a censure on those who discard matrimony. Now even on the supposition that Tertullian contains passages which, strictly interpreted, would favor the views of A. C., yet, according to a liberal interpretation, we ought to decide the general tenor of his opinions, not by an insulated passage here and there, but by the number and weight of those that decidedly favor the opposite opinion. Tertullian himself has given us an excellent rule—secundum plura, oportet intelligi pauciora. Contra Prax.

On the Tract De Veland. Virg., A. C. startles us with the turn, the technical turn he gives to the title. Veiling nuns! And could not then a discourse be written on this part of oriental attire, which is almost a peculiarity of the east, without associating it with a modern perversion? The tract bears evidence on the face of it that it was not written either to raise or to encourage any distinct order, society or sodality of females—but to restore or preserve a practice which, according to eastern usage, was essential to decency, and which therefore could not be neglected without violating the laws of propriety. It was all-important to the reputation of the Church. That this is the prominent and sole object, any one may see by reading the part near the close, where Tertullian exhorts even mothers and sisters and daughters to keep up the practice, even before sons and brothers and fathers, as a matter of Christian decorum.

But perhaps enough has been already said. We hardly think it necessary to carry the investigation much further, as the evidence adduced is sufficient to prove there is a singular want of impartiality and fairness in the book called Ancient Christianity.

We shall in another article close our review, by a brief analysis of Tertullian de Velandis Virginibus, and a summary of the positions that have been and can be fairly proved against that unlucky libel on pious antiquity.

*(To be concluded next week.)*

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For the Churchman.

*Mr. Editor,*—I wish to occupy a small space in your paper, with some remarks which your correspondent M——t, in addition to some practices that have come under my own observation, have called forth. It is peculiar to the Church to dislike innovations. For embracing all things in rites, in ordinances, in worship, and in rules for their use, which are necessary for a well-proportioned development of Scripture doctrine, and for the due cultivation of devotion and piety, there seems to be no *place* for innovations or novelties. Our wants are so similar and so frequently occurring, as to render the regular supply both expedient and highly necessary. Hence there is no *need* of innovations or novelties. Yet innovations are continually occurring. They creep in by stealth as it were, and we do not notice them in ourselves or others. For instance, a minister may, from expediency or other cause, omit the regular service at an evening meeting. It is a little circumstance in itself considered; yet as the beginning of a habit, it is very important and serious. It may lead, and has it not led, to a continual breach of Church regulations? That is of small moment, says one. It may be, but view it under another aspect. Certain chapters are appointed to be read in the *regular* service. Suppose the meetings to be once a week, fifty-two chapters of the word of God have been withheld from the people. But they have Bibles at home! True. So they can pray at home, and sing at home, and worship at home. But how long will people *read*, or pray, or sing, or worship at home, without public exercises?

Innovations creep in, too trivial to notice, perhaps, but yet producing an unpleasant feeling, until we are accustomed to them, and thus they advance rapidly, and produce serious evils. And a conscientious man will stop and ask himself, before he resolves, whether the *immediate* result which he proposes to himself by any act, will be sufficient to counterbalance the *future evils* that may follow in its train. And the question in the case mentioned, the evening service, is not so much respecting the comparative value of an extempore (I should say, a *precomposed—unwritten*) prayer, or one written and appointed; as respecting the danger arising from a liberty so wide being allowed to every individual minister.

So in the case of a mutilation of the Scriptures, either by leaving out a verse, or part of a verse, at the option of the minister. The liberty, not granted, but taken, is dangerous. One may choose to omit a verse or part of a verse, or change one word for another, in order to favor a particular doctrine of his, or to introduce error. He has the same right to do it as the man who omits a verse, or part of a verse, or changes one word for another, in order to avoid expressing something which he thinks may offend.

We take for granted in the latter case, that the "fear of man which bringeth a snare," is the cause of the mutilation, for it seldom if ever happens in any other portions of the sacred volume, than those which do contain some offensive truth, or what is *called* offensive language.

I have ever regarded it as an especial duty of clergymen in preaching, to present the whole truth. But this "*cannot* be done," "it would never answer." Yes, I will admit, for argument sake, it will not answer, and now appears the prime excellence of the Church in her arrangements; that she provides against the infirmities of men, the mutations of opinion, and the introduction of error, by appointing that the Bible *shall be* presented to the people in its principal parts once every year. So that in such times into which we have fallen, when men whose duty it is to *proclaim* the truth, and the *whole* truth, are afraid to call things by their right names; she stands as the "witness and keeper of holy writ," and in imitation of her great Head, withholds nothing which is profitable for "doctrine, for *reproof*, for *correction*," and fearlessly telling men of their duty, "whether they will bear, or whether they will forbear." She flinches not in the worst times, if those who minister at her altars perform their duty. But it would seem as if some considered her unnecessarily rigid, as every one disposed to innovate, thinks when he is met by some time-tried regulation—and hence take upon themselves to change or modify, or perhaps on occasion entirely disregard her instructions.

If she appoints a passage of Scripture to be read which contains certain facts or relations, or language unsuited to the *refined* ear of a *fastidious* age, that sets itself as the *critic* and *judge* and *amender* of God's revelation; we find those who sincerely and honestly, and with good motives and designs, no doubt, venture upon the dangerous office of *expurgator!* surely it is venturing too near those terrible warnings in the last chapter of Revelation, against those who take away or add to the word of God.

If the Scriptures are found to contain things which are improper for the ears of sinful men, let them be changed; not by every individual, at his option, but by the constituted authorities. If they do not, but were intended by their divine author, and have been used by the Church "for doctrine, for *reproof*, for *correction*," &c., then let us reverently thank God for the inestimable benefit; and pray Him to give us Christian firmness enough to glory in His word; and if we dare not in our own language reprove the vices which His commandments denounce; still at least bear our witness against them; not by omitting to read those commandments, as is so commonly done; not by being ashamed of the Gospel of Christ, but by daring to present it fully, remembering the warning of our divine Lord and Master, "that whoever is ashamed of Him or of His word, of him will the Son of man be ashamed when He cometh in the glory of His Father and the Holy angels."

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**As the writer of the annexed article contemplates another on the same subject, we reserve the remarks which we should otherwise offer, until his conclusion. He will oblige us by sending his next at an early date.**

For the Churchman.

OF THE MARRIAGE OF PRIESTS.

Most fully do I believe, that "bishops, priests, and deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage;" and that "it is lawful for them, as for all other Christian men, to marry at their own discretion." Not, however, according to each one's whim or caprice, as is the case with many in other professions, but only, as the Article continues, "as they shall judge the same to serve better to godliness." The Reformers, who drew up this Article, certainly did not mean that *all* must marry, or even that it was best that the *majority* should. Their only aim was to overthrow the error into which the Church had fallen, viz.: the making the celibacy of the clergy *essential* to the ministerial character, and in its stead to leave the subject of marriage to be entered into, or abstained from, according as each one should deem it "to serve better to godliness" in himself and the people of his cure. After this Article was drawn up, it might still have been that but *few* of the clergy married, and that if few now were married, it would in no wise abrogate or diminish its full original meaning. At the present day, every minister of the Gospel is expected to marry as a matter of course. If the Article had been that "*all* must marry," it would scarcely have made any difference from the present practice. And which fault, this or the Romish one, is the greater, may be a matter of reasonable doubt. The Article says marriage is "lawful" for the clergy, "as for all other Christian men," to be entered upon "at their discretion, as they shall judge the same to serve better to godliness." Although it places the *lawfulness* of the matrimony of the minister on the same ground with the ordinary Christian, yet the *expediency* or *fitness* of the act is not the same in both; so very different is it, that should it "serve better to godliness" with *all* the laity, it might only with but a *small* portion of the clergy, in consideration of their labors, responsibilities, and arduous duties. The belief that the clergy, but more particularly those preparing for holy orders, do not duly consider the latter clause of this Article in relation to the peculiar functions of the ministerial office, is the occasion of the following remarks. But first let me observe: the question whether the Lord can be served as faithfully by the married, as the unmarried, becomes a most serious and difficult question, especially with the candidate, inasmuch as he knows not to which part of the Lord's vineyard he may be assigned. Which latter particular may vastly affect the service he has to render unto the Lord.

But what says Holy Writ respecting this subject? It nowhere commands God's ministers to *abstain* from marriage, neither does it *advise* them to marry. Let us then candidly weigh those expressions of the Apostles and our blessed Lord touching a subject so important to the prosperity of the Church. That there were priests and deacons, in the apostles' time, married, there can be no question; for in the counsel of St. Paul to Timothy respecting those things which became the ministerial office, he speaks on in this wise: "a bishop, then, must be blameless, the husband of *one wife*;" "*one* wife" in opposition to the *polygamy* of the heathen around. Nor only so, for the apostle gives instruction concerning what the *wife* of a *deacon* should be. This certainly recognizes the *domestic* character of the clergy of his day. And it cannot easily be imagined, that the apostle only alluded to those who had families when they entered the ministry, (as was doubtless the case with many in the early ages, as it was also even of some of the apostles,) for he speaks in general terms of deacons, many of whom it may be supposed were *young*, and as yet unmarried. In conjunction with this, the testimony of the primitive Church must be sufficient proof against the doctrine of "forbidding to marry." The above (which is the strongest Scripture to this point) contains no advice to the clergy to marry; at most, it only speaks in case they are, or when they are married; for the same apostle, in another Epistle, adduces several reasons for abstaining from matrimony, which must *especially* apply to the minister of Christ.

But let us hear what the Lord Jesus Christ himself says respecting the *self-denial* and duty of Christians in *general*, but which, also, must *particularly* be applicable to the Christian minister. Luke xiv. 33: "Whosoever he be of you that *forsaketh not all that he hath, he cannot be my disciple*." Now, can the Christian minister be said to forsake "all," (St. Mark x. 29, "house, brethren, *wife*, children, lands,") if by a voluntary act of his, he place an impediment in his way to the rendering unto the Lord a *full* and *free* service?

Many passages might be cited, calling upon the Christian to "lay aside every weight," and to "take up the *Cross* of Christ *daily*," but it will suffice to quote an emphatic one, spoken by our blessed Lord to a person whom He had *called* to the work of the Ministry, (and what can be more applicable to the candidate, who also professes to be called?) It is as follows: (St. Luke, ix. 60:) "Jesus said unto him, let the dead bury their dead: but go thou and preach the kingdom of God." That is, whatsoever is *nearest* and *dearest* must be sacrificed, if it tends at all to obstruct the work of the ministry. When we dedicate ourselves unto the Lord as *common* Christians, we should not hesitate to "cut off the right hand," or "pluck out the right eye," when necessary; how much more then, when we dedicate ourselves, soul and body, all that we are or are to be, to the especial work of the Sanctuary! how much more, then, ought we to be ready *before* entering, as well as afterwards, to deny ourselves the *dearest wish* of our hearts, for 'tis *this* very self-denial that proves us to be Christ's and not our own!

Among Christians at the present day, the minister may be said to be almost the only one who is to question the expediency of matrimony; and that *he* is, I hope to show below, at least in very many instances.

St. Paul was a "laborer that needed not to be ashamed;" if any one knew what the work of the ministry *required*, he certainly did. Its *cost* he gives in a long catalogue of his trials and sufferings. (2 Cor. xi. 23—29.) He was called upon to endure every species of "peril," besides being "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." If, then, this holy and inspired apostle had to cry out "who is sufficient for these things?"—what becometh frail, uninspired man to utter? But, I am told the work of the ministry does not cost so much *now*, as it did in the *apostles' day*. It is to be feared this idea too generally prevails, and in consequence, the less preparation, the fewer sacrifices are deemed necessary. To be sure, we are not subject to all those torments of the body, those dire persecutions, to which the holy apostle was, but there will scarcely remain a question as to the *cost* being as great *now* as then, when we consider our *situation*, in the midst of heresy and schism, scepticism and infidelity—when we consider the *wants* of the Church at *home* and *abroad*—when we reflect on the *nature* of the field in which we are to work, perhaps uncultivated; and besides unwillingness in other respects, ill able to support the Gospel; when we consider these and many other contingencies, it will not appear that the work of the ministry is so *very different now*, from what it was in the *apostles' age*.

St. Paul, then, who had counted the cost, gives us his opinion respecting the sacrifices necessary to be made. And his opinion should be received with the utmost deference, certainly beyond that of any uninspired man. Whether St. Paul was a widower, or had never been married, is for us impossible to say. Be it either, matters little. In 1 Cor. vii. 1, the apostle says, "it is good for a man not to touch a woman," unless it be to avoid "fornication," in which case "let every man have his own wife." Again, (v. 7,) "I would that all men were even as I myself." Still he adds, "every man hath his proper gift of God," "it is better to marry than to burn." Let it be borne in mind as respects the above and what follows, that if this was appropriate to a Christian layman, how much more so to *that one*, who has *wholly* devoted himself to the service of the Lord. The Christian Minister, of all men, ought to be the least entangled in the things of this world. How happily, then, does St. Paul's wish apply to *him*, (v. 32,) "I would have you without carefulness;" not to be anxious as respects things of *time* and *sense*. Now, compare with the apostle, the *care* or *anxiety* of the married and unmarried. "He that is unmarried, *careth* for the things that *belong to the Lord*, how he may please *the Lord*;" but how is it with him that is married? "he careth for the things that are *of the world*, how he may please *his wife*."

If, then, this is so, and that it is not, who can question? how serious then should be the subject of matrimony with the minister of the Lord's Sanctuary! How terrible the thought, that after once dedicating himself to the *entire* service of God, he should be drawn away from yielding that service, because having conferred with "flesh and blood!" No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

B. L. J.

May 1st, 1840.

*(To be continued.)*

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For the Churchman.

*Mr. Editor,*—My mind has been much occupied during several weeks with examining the doctrine of *Justification by Faith*, in connection with what is called the *imputation of Christ's righteousness to the believer*; and it has left me in perplexity as to the authority on which the two doctrines have been connected. The Scriptures give me no light upon the subject: for though I find much in favor of the former, I find nothing in support of the latter. The word that is rendered "impute" is also rendered "count," "account," "reckon," and is a term borrowed from pecuniary transactions among men. Now Λογίζομαι, in classic and Scripture usage, has the signification of "reckon," "compute," "estimate," "cast up an account," "reason and come to a conclusion," and "conclude." Some of the passages in which it occurs are the following: *Abraham believed God, and it was counted* ἐλογίσθη *for righteousness; Now to him that worketh, is the reward not reckoned* λογίζεται *of grace but of debt; his faith is counted* λογίζεται *for righteousness; unto whom God imputeth* λογίζεται *righteousness without works; for we say that faith was reckoned* ἐλογίσθη *to Abraham for righteousness; that righteousness might be imputed* λογισθῆναι *to them also.* The idea conveyed in all these and many similar passages is, that just as something done for another is placed to the credit of the doer, (and this is the method of conducting pecuniary transactions from which the word is borrowed) so faith in Jesus Christ as a Saviour, or to use the language of Scripture, "belief that God is, and that He is the rewarder of all who diligently seek Him," is put to the credit of the believer as though he were thereby made righteous in the sight of God. The last quotation I have made, has been thought to teach "the imputation of Christ's righteousness," but an examination of the context will show this erroneous. "He received the sign of circumcision, a seal of the righteousness of the faith (see 9th verse) which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, (that righteousness might be imputed unto them also.") The imputation of righteousness is on account of their faith in Christ, and *their faith* in Him it is which is imputed, not the *righteousness* of Christ. This conveys to some minds the idea of merit, as though man can ever deserve or earn any thing from God. But this is erroneous, and the passages quoted do not teach it. As sinners, we are all under a curse, and have no method of securing salvation from it. Christ has died, and by his obedience of the law unto death, has provided that all men may be saved, though they cannot obey the law: "Whosoever believeth on Him should not perish, but have everlasting life." Faith on Christ, therefore, becomes the medium through which salvation is brought home to every heart; while all merit is excluded by the fact that the obedience of Christ unto death is the ground on which alone our faith is counted to us as righteousness. Faith in Christ either is, or is not possible; if it is not, the whole scheme is mockery of man's ruined condition; if it is, then though it be exercised, nothing of merit can attach to the believer, for he simply does his duty; but inasmuch as he does his duty in the act of believing, or rather does what God requires, that act of believing is put to his credit as a righteous or justifying act; in other words, as an act that places him in such a condition, that no sin will remain charged against him while he maintains that condition.

Now the doctrine of *imputation of Christ's righteousness* to the believer, if I understand it correctly, is this, that on the exercise of faith in Christ as a Saviour, the obedience of the Saviour unto death, his righteousness is imputed, or counted to the believer as that which justifies. So Goode, in his Better Covenant, page 96: "The believing soul consents to accept Christ and his righteousness, which thus becomes its own and is henceforth imparted to it as such." This conveys to my mind no distinct idea. If I accept Christ and His righteousness, that acceptance is faith—neither more nor less; and the Bible no where tells me that the righteousness of my Saviour is imputed to me as if it were mine. It makes faith in Christ the medium through which the soul looks to Christ for deliverance from the curse of sin; and tells me that that faith is imputed to me for righteousness: Why? because I rest my faith on Him whose obedience unto death for me removed the curse, and prepared the way for my deliverance from death eternal.

The sum of it all is this: While we were yet sinners, Christ died for us, that by faith in Him we might have eternal life. His obedience unto death has so far satisfied the demands of the law of God against us, that our faith in Christ will procure us a personal deliverance from the curse, and that faith (which is in every instance the gift of God granted us because of the merits of Christ) is looked upon by God as our righteousness; How? because by faith we are really righteous? By no means; but because we comply with the terms of the new covenant, and believing on Jesus, have the pardon of sins, and salvation. The doctrine of imputation of Christ's righteousness, though generally considered fundamental and even vital, is as I humbly conceive, not warranted by Scripture, nor supported by any the least evidence. The doctrine of Justification by Faith through the merits and obedience of Christ, is clearly exhibited in the Scriptures. It shows us that the merits of Christ without faith will avail us nothing; that faith without the merits of Christ would be presumption; but that faith in the all-sufficiency of Christ to redeem and save, is placed upon the statute book of Heaven, as cancelling our debt,—not because of any merit in faith, but because the meritorious obedience of Christ renders it not unjust for God to accept our faith; and makes the way clear for Him to "be just, and yet the justifier of him that believeth in Jesus."

My object is not to provoke a controversy, but to elicit truth. And if you will be good enough to state whether there is any scriptural authority for the doctrine of Christ's righteousness being imputed to the believer, you will confer a particular favor upon me. If we differ upon this point, will you state what you think to be the scriptural doctrine?

X.

REMARKS.—The above article from a clergyman of Pennsylvania, has been on hand some two or three months, though for several reasons we have hesitated to insert it.

While in the main we acquiesce in our correspondent's views, we yet see no objection to the expression on which he has commented. That we are justified by the imputed righteousness of Christ, we understand to mean that our sins are pardoned and our persons accepted to eternal life, not for the sake of our own righteousness but for the merits of Christ, which are imputed or set to the account of the believer in the gracious estimation of God. The expression thus cuts off the proud persuasion of merit, which has been advocated by modern Romanists as effectually as the word *consubstantial* cuts off the vain pretences of the Arians. For our own part, we should be reluctant to surrender it.

Nor do we suppose that there is any difference among sober Protestants, as to the meaning of the expression. We see no objection to the latter part of the sentence quoted from Mr. Goode, that "the righteousness of Christ becomes the believer's, and is imparted to him as such;" i. e., is his as to all its saving benefits. It does not, so far as we see, differ materially from the language of our Homily, that "in Christ and by Him every true Christian is accounted a fulfiller of the law." In other words, every true Christian has his sins pardoned, is accounted righteous and accepted to eternal life, not for the sake of his own righteousness, but for the merits of his Saviour, on which he relies by faith.

But are these blessings, that is to say, pardon and acceptance to eternal life bestowed on believers conditionally or unconditionally? with or without respect to gracious qualifications? Mr. Goode says "the believing soul *consents* to accept Christ and his righteousness, which *thus* becomes its own." This is the usual language of the class of professing Christians to whom Mr. Goode belonged; but surely it is not the language of the Gospel or the Church: both which plainly require of the believer, not his *consent* (which it may be safely presumed will not be wanting) but repentance or the forsaking of sin, the earnest resolution to lead a new life and actual obedience also, if opportunity is allowed, in order to his reception of pardon and the gift of eternal life.

It is not, then, by means of faith of any sort, but by means of such a faith as leads to a compliance with the terms of the Gospel, (i. e., to repentance and baptism where it may be had,) that sinners are brought into a justified state, or a state in which they may take to themselves the promises of pardon and eternal life.

And after men are thus justified, it is not every sort of faith that indicates the mental or spiritual state in which the possessing of the promises is continued to them. It is a *lively faith*, i. e., a faith working by love and producing obedience to the commandments of God; a faith which will stand every test by which God may be pleased to try it, and obtain for us, unto the end, victory over the world, the flesh, and the devil. God, who sees the heart, knows whether our faith is of this description; whether, if left to act, it would thus work in us *righteousness* or obedience to his commands. If so, then, whether our faith is actually tried or not, God counts it to us for righteousness, because he sees that it will produce in us righteousness.

The sum is, that the righteousness of Christ is imparted to the believer as the procuring or meritorious cause of the New Covenant on the gracious terms of which he is justified. And after he is justified, God counts his faith to him for righteousness, when he sees that it is true and lively, and such as will produce those good works which are its necessary fruits, and follow after justification. *We* need these good works to assure us that we have the life of faith; God needs them not, and therefore counts a living faith to us for righteousness.

It is needless to add that we agree with our correspondent in offering our views with respectful deference to the judgment of others.

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# THE CHURCHMAN.

SATURDAY, MAY 16, 1840.

BAPTISMAL PRIVILEGES.

We make another extract from Dr. Pusey's treatise on baptism, which forms the second volume of the Tracts, just published by Mr. Henry.

The present extract, as well as the last, tends most strongly to impress all baptized persons with a lively sense of the inestimable blessings they have received by their redemption in CHRIST JESUS, and to excite them, by the motives of love and gratitude which are so cogent with ingenuous minds, to the performance of those "good works which are the fruits of faith, and follow after justification; and which, though they cannot put away our sins, or endure the severity of God's judgment, are yet pleasing and acceptable to God in Christ." (Art. xii.)

"Our Lord annexed salvation to Baptism, in that He said, 'Whoso believeth and is baptized shall be saved,' and it is accordingly the same truth, only directly enunciated, when his Apostles say, 'Baptism saves us,' (1 Pet. iii. 21.) 'He saved us through the washing of regeneration.' (Tit. iii. 5.) Of these two statements, it is remarkable that St. Paul leaves his wholly unguarded; he contrasts Baptism with any works which we had done; but while he contrasts our works with God's free mercy, he declares unhesitatingly and unqualifiedly, 'He saved us by the washing of regeneration.' St. Peter, (writing to Jewish converts, who had been 'chosen' out of 'the Dispersion,' their brethren in Asia Minor, 'to obedience and the sprinkling of the blood of Jesus Christ,') accompanies his statement of the benefits of Baptism with a contrast with those 'divers washings' to which as Jews they had been accustomed, and reminds them that this was not, as theirs, an outward, but an inward washing; not merely a putting off of the filth of the flesh, such as 'those purifications of the flesh, imposed upon them until the time of reformation.' (Heb. ix. 10.) In like way, St. Paul, when writing to the same class of persons, speaks to them as 'having had their hearts sprinkled from an evil conscience,' as well as 'their bodies washed with pure (i. e., purifying) water,' not, as under their law, having been outwardly cleansed only. But this, as every gift of God, could only be received by those who came in 'an honest and true heart,' not feignedly; wherefore he adds, 'not the putting away of the filth of the flesh, but the inquiry into a good conscience towards God,' i. e., Baptism, received not hypocritically, but with a good conscience; the candidate for baptism, with integrity of heart, renouncing Satan, engaging to obedience, and confessing unto salvation the truths of the creed delivered to him; (for it is certain that in this word 'inquiry' allusion is made to the interrogations in Baptism, which were to be answered by a 'faith unfeigned.') Thus, then, St. Peter declares precisely the truth delivered to him by his Lord, that 'he that believeth and is baptized shall be saved,' or, 'Baptism saves us,' approaching it with 'a good conscience towards God.'

This truth the Church, in the simplicity of ancient faith, readily received, and accordingly adopted it in her creed: 'I acknowledge one baptism for the remission of sins,' i. e., one Baptism only, the effect and end of which is that remission. The difference of a modern habit of mind shows itself here in two ways: (1.) As before, it seized on the omission of Baptism in our Lord's words, 'He that believeth not,' &c., to make use of it as an argument against His meaning where He had just mentioned it. 'He that believeth and *is baptized* shall be saved;' so when his disciple says, 'Baptism saves us, not the putting away the filth of the flesh,' &c., they would forget entirely his positive statement that 'Baptism does save us,' in their anxiety to point out how it it does not. Identifying Baptism, in itself, with 'the putting away the filth of the flesh,' they give, almost unavoidably, a Pelagian sense to the words, that 'the answer of a good conscience towards God saves us.' It surely implies a very altered state of mind, if, when the Apostle of Christ dwells chiefly on God's goodness to us in His Sacrament, 'Baptism saves us,' and, subordinately, distinguishes it from Jewish washings, and states the requisites to its healthful reception, a certain class of modern interpretation scarcely recurs to the text, except for the sake of proving in what case Baptism would *not* save, or rather that in no case Baptism saves, but only what it esteems faith. It glides away from the truth, 'Baptism saves us,' recurs not to it for comfort, believes it not as a privilege, realizes it not as God's gift, but employs the qualifications with which it must be received, as an argument to disparage it, to make the gift subordinate to the qualification. (2.) This same class of interpretation would unhesitatingly say, 'we are saved by faith,' (though the phrase no where exactly occurs in Holy Scripture, and St. James says, in a certain case, 'Can faith save him?') and yet it will not say any how, that 'Baptism saves us,' although two apostles say so; and St. Paul exalts it, without any limitation, as the great proof of the free mercy of God, and St. Peter, with an explanation, adapted to the state of his converts. Thus, would not many shrink, if they heard it declared to their flocks, that they had been 'saved by Baptism,' and be very apprehensive, lest it shall plunge them into a carnal security, lest they should presume upon their privileges, and because they had been saved once, think they would any how be saved eternally, and so sleep on? And, however they will at once cast aside such fleshly misapprehensions of doctrines, in which themselves believe, will they not dread the effects of such teaching, and seek not only to explain it but to qualify it? But what else is this than to be jealous in a way in which Scripture has not been; to set one part of Divine truth against another, or rather (as it must be) men's own interpretation of the one against what is plainly declared in another? Justification *by* faith does not exclude justification *through* or *by* Baptism, any more than salvation *by* grace excludes salvation *through* faith, which the apostle in one sentence unites, 'ye are saved by grace through faith;' they who can distinguish God's free grace as the cause of salvation, and faith as the channel whereby it is received, might also distinguish Baptism as the channel through which God bestows it, and faith as the quality through which we receive it. And yet if men would analyze their own feelings, many would find that this saying, 'Baptism saves us,' sounds foreign or (if they dared to think it) repulsive to them; that it finds no place in their system; that they dismiss such an expression from their thoughts, as one requiring explanation to give it a sound sense, instead of CONVEYING, OF NECESSITY, DOCTRINAL TRUTH. And if this be so, have we not lost a portion of our inheritance?" P. 71–73.

"Of a truth, the ancient Catholic system, ever contemplating the Redeemer, not only as the Saviour of sinners, but as 'Very God, of Very God, Who for us men, and for our salvation, was Incarnate of the Holy Ghost,' possessed an awful intensity of Divine truth, which the modern, ever contemplating man and his sins, and groping amid the defilements of his fallen nature, has lost all power of beholding, and could scarcely bear to look on, or contemplate reverentially, being but so partially conformed to that ineffable Glory, the means of Whose communication to us, the Sacraments of our Lord, it so shrinks from confessing." P. 147.

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DIOCESAN MISSIONARIES.—The missions in this diocese will soon be abolished, and the missionaries thrown upon their own resources, unless means are promptly adopted to retrieve the state of our missionary funds. There are seventy missionaries who are now aided by the Diocesan Society with a stipend of $125 per annum, who expect to receive their stipend, as has been usual, in quarterly allowances. The disposable fund of the Society, however, is now completely exhausted. The Missionary fund has been already overdrawn $672 20, and there is still due to the missionaries $828, making an actual deficiency of FIFTEEN HUNDRED dollars up to the first of April last. So that there is actually needed more than THIRTY-SIX HUNDRED dollars to enable the treasurer to meet his engagements at the commencement of the next quarter. And if there be nothing more than the average receipts during the remainder of the present quarter, there will be on the 1st of July next a deficiency of more than THREE THOUSAND dollars.

It is obvious that this state of things cannot continue. Larger contributions must be made, or the Society will fail. In the present state of things there is little prospect that the treasurer will be able to pay the missionaries their next quarter's salary.

Of the usefulness and competency of our missionaries, it is superfluous to speak. A reduction of their stipend would be an insult to them and to ourselves. It is already discreditably small; though small as it is, it is essentially important to them, being in some cases the only money they can command.

The remedy lies with us, the clergy and laity of the diocese. We must GIVE, or the Society will die. The case is one of necessity, or we should not thus state it to our readers. We have liberated our own conscience by sending *five dollars* to the treasurer. Let every man do the same according to his means, and we shall say no more on the subject. Direct to Mr. C. N. S. Rowland, 55 Water-street.

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NEW ALLIANCE.—We have been surprised to find an article of the Catholic Herald in relation to our late notice of Bishop Meade's sermon, copied into the Southern Churchman. If the Southern Churchman had objections to make to our review, which we had hoped would prove satisfactory to the friends of Bishop Meade, we should have been more pleased to have him state them in his own words, and not by the mouth of his new ally; whose friendship he would do well to suspect.

The following is the *concordant* in which the two brothers have united:

"'The object of the Church of England at the epoch of the Reformation,' says the *Churchman* in a critique on Rt. Rev. Bishop Meade's Sermon, 'was not to *reform the faith*, which, if possible, is the work of God alone, but to reform *practical abuses*, and to guard, as she had ever done, the *faith* of the Universal Church.' Now there is something new, as Protestant doctrine, in this, which, however, is intended by our contemporary to correct the less definite language of the Bishop of Virginia, which more than once becomes the subject of reproof from the *Churchman*. If the *faith* had not required *reform*, why separate from the body of the Catholic Church, for surely *separation* is not justifiable, where the deposit of faith has been kept. This truly is an important point, but one on which this accredited organ of Churchmen speaks plainly, though contradictory of the homily of the Protestant Church, and opposed to the language of Bishop Meade."

Now let it be observed that we referred to the Nicene Creed, the doxologies and other like expressions of the faith of the Universal Church, not as *new revelations*, but as the *marks* or *criteria* by which to discriminate the *scriptural faith* from the heresies of Arius and others, and from all human additions—the wood, hay, stubble—which modern Papists have sought to superinduce on the word of God. If the editor of the Southern Churchman disallows this criterion, will he give us a better?

But if the Nicene Creed, the Doxologies, and other expressions of the faith of the Universal Church be the true faith of GOD'S WORD, as discriminated from heresies and Papistical innovations, then with what truth or propriety can it be said that the Church of England reformed *the faith?* She has obviously done no more than belonged to her as, in her proper sphere, the appointed keeper and witness of Holy Writ, guard the faith and deliver it to her children. The Reformation, we must think, until better informed, consisted not in altering the faith which God had revealed, but in correcting practical abuses and repelling errors which Romanists were seeking to graft on the faith. The religion of the age may properly be said to have been reformed, but not surely the faith of Christ. In saying this, we had really supposed that we were stating an obvious truth.

"But if the faith had not required reform, why separate from the Catholic Church?" Is it possible that the editor of the Southern Churchman means to endorse the proposition assumed in this query? Will he admit that the Church of England or our own Church has ever separated from the CATHOLIC CHURCH? We cannot believe it; and must confess ourselves at a loss to see his object in admitting into his paper the wily paragraph which thus imputes to himself, his readers and the Church to which he belongs, the sin of SCHISM or separation from the body of Christ, and the proud presumption of seeking to *reform*, i. e., change from *worse* to better, the originally perfect and immutable faith which our Lord left as a precious deposit to his Church.

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The Baptist Advocate quotes the following sentences from a late correspondent of our paper, and asks us whether the language is in accordance with our own taste, regarding what is gentlemanly and Christian in discourse.

"This sect has hitherto acknowledged the name of Baptist; which is merely a contraction of Anabaptist, by which it was originally designated. Is that name also to be dropped? Are they to be called *Immersionists?*

The true Anglo-Saxon word to express the idea which the Baptist association wishes to imply, is *duck*. This is the only pure English word completely adapted to the idea. The verb *to dip*, requires a noun to make sense. It may be understood of an act in *any* liquid. It does not suppose the presence of water. *To duck* always means, when spoken literally of any living subject, *to put under water*."

In strictness of speech, we regard the word Anabaptists as the correct designation of the people called Baptists. They originally received the former name from the fact that they *re-baptized* those who in infancy had received the baptism of Christ. This irreverence, it may be presumed, they still

practise to some extent, (if, indeed, we may give the name of *Baptism* to the act of those who have no authority to administer the sacrament,) and thus the original designation (*Anabaptists*) is still significant, and conveys a distinct and true impression. We do not see, therefore, that there is any want of courtesy in the use of it.

As to the Anglo-Saxon word, we can only express deep regret that so just occasion should be given to our correspondent for the use of it. It is painful to see a word consecrated by ages to denote a sacrament of the Redeemer, rashly set aside by a few modern innovators, to make room for one that is secular and worldly. But if men will begin the work of substituting profane names for sacred in holy things, and at first disguise from themselves the real nature of the proceeding, by using a Latin word (*immerse*) in place of an English one, we cannot count the man discourteous who shows the folly and danger of the expedient, by stripping off the Latin bandage and putting the matter in plain English. The most that could be expected of such a friend, would be to offer the innovators their choice among the several monosyllabic synonymes which the Anglo-Saxon affords.

We have answered the question with reluctance, and only for fear lest our silence should be construed into disrespect towards those whose feelings we should be sorry to injure.

EPISCOPAL VISITATION.—The bishop's appointments for visitation have been altered by a second appointment for *Troy*, and the appropriation to *Cohoes* of the *afternoon* of the appointed day.

MATAGORDA.—We understand that the vessel which is to sail for this place next week, (see the notice in another column,) has on board the frame, pews, &c., for Christ's Church, at the Mission station in Texas of our Board of Missions. The building has been prepared under the direction of Mr. James N. Wells, builder, and is expected to be the first of the kind erected in the republic of Texas.

A LITURGY: *a Manual of Sunday School Devotion and Instruction, adapted to the capacities of Children.* By Rev. HENRY BLACKALLER, Rector of Trinity Church, Bridgewater, Mass. Boston: J. B. Dorr. New York: Swords, Stanford & Co. 1840.

It has been the aim of the author to give (in connection with a suitable Office of Devotion) a view of the principal features of Christianity, with a particular reference to the Church. The Office opens with several appropriate Sentences from Scripture, followed by an Exhortation, the subject of which is changed every week in the year. The General Confession, Lord's Prayer, and succeeding Versicles, from the Prayer Book, are then introduced, and followed by a Canticle, to be recited alternately by the Superintendent and Scholars: the Apostle's Creed is then said, and the whole concluded by a Prayer, which, like the Canticle and Exhortation, is changed weekly.

The design of the volume is to bring some particular subject before the school on every occasion of assembling, in a more uniform and general manner than would otherwise be done. What advantages this plan may possess over the usual mode of instruction, those who are engaged in teaching the Sunday school will doubtless be able to judge. The excellent manual used in this diocese, in our opinion, leaves nothing to be desired, if the instruction which succeeds its use be systematic and effective.

ספר הישר, or *The Book of Jasher;* referred to in Joshua and Second Samuel. Faithfully translated from the original Hebrew into English. New York: Published by M. M. NOAH and A. S. GOULD, 144 Nassau st., 1840.

The account given of this book is, that after the destruction of Jerusalem it was carried with other manuscripts into Spain, and preserved for a long time in the college of Cordova, whence, on the discovery of printing, it was taken to Venice. It was printed at Venice in the year 1613, under the direction of the great Consistory of Rabbins, to whom was intrusted the publication of such Hebrew records as they deemed authentic.

The book is a history parallel with that of Moses, and extending from the creation to shortly after the death of Joshua. The title of the book, named in Joshua, has been commonly thought to mean *the book of the upright*, i. e., of some hero or heroes among the Jews. The translator of the present work supposes the title to mean *the upright book*, or the true record.

Knowing nothing more of the work than we find in the prefaces of the editor and translator, we are unable to say what is the opinion of the learned respecting it. The translator is satisfied that it is the book referred to in Joshua x. and 2 Sam. i.; and he assures us that there are not more than seven or eight words in the whole book, that by construction can be derived from the Chaldean language. The American editor pronounces it a book of great antiquity; and without giving it to the world as a work of divine inspiration, will not assume the responsibility of saying that it is not inspired. A very safe as well as imposing attitude. Our own impression, from a cursory examination, is, that the book was probably the production of some descendant of Abraham in the middle ages.

NARRATIVE OF A TOUR THROUGH ARMENIA, KURDISTAN, PERSIA AND MESOPOTAMIA, *with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in those countries.* By the Rev. HORATIO SOUTHGATE. 2 vols. 12mo. New York: D. Appleton & Co. 1840.

We have looked through the pages of this work with interest, and promise ourselves pleasure from the careful perusal of it. It is agreeably written, and indicates on the part of its author a mind governed by good feelings and sound principles. The account given of the Eastern Christians, is highly gratifying, as it places them in a position entitled to respect. The Nestorians retain a liturgy which is "regarded as having been, in part at least, framed by the apostles themselves." They retain the Episcopacy. "They observe punctually the duties enjoined by their Church, and keep their fasts regularly and fully." Their bishops approve of the circulation of the Scriptures, and judging from some interesting incidents, are capable of commenting upon them in a very sensible manner. "While we were conversing," says Mr. Southgate, with one of the Armenian bishops, "two or three of his presbyters came in, and after making obeisance, remained standing in reverent silence before him. This deep respect appeared to be both appropriate and impressive." One bishop whom Mr. Southgate met, gratefully ascribed his safe conduct during his journey to the watchful providence of God, and we get the impression from the book, that this practical spirit of religion is, among the Christians of the East, no infrequent accompaniment of its forms.

On the whole, a cursory examination of Mr. Southgate's volumes has raised our hopes of the beneficial results of missions to the Eastern Churches. Many of our clergy might be usefully employed in imparting to them secular knowledge, and receiving in return lessons in faith. We are greatly mistaken if some American crudities about instantaneous justification, reformations of faith, &c., would not receive a salutary check from some of the Armenian and Nestorian bishops.

"Horrid schism," says Mr. Southgate while taking a prospective view of the state of things which will probably follow a revival of spiritual religion among the Nestorians, "will lift up itself from beneath, and rend and scatter the quivering members of the body of Christ. Who," he asks, "can contemplate such a scene without a deep revulsion of every pious feeling?" This is Catholic language; and we feel as if we could ill afford to spare a man to fight with prospective evils in Asia, who apparently lacks neither courage nor capacity to stay at home and beard the lion in his den. But our loss, we hope, will be gain for Mesopotamia.

We annex an extract from Mr. Southgate's volumes, and recommend them to our readers as well worthy of their perusal.

"The first firman, which recognized the Patriarch residing at Aleppo as the head of the Syrian Catholics, left the Jacobites without a Patriarch, for until now they had not renounced subjection to the schismatic Patriarch of Syria. Such a course, however, had, at length, become necessary, and, accordingly, in a convention of the principal ecclesiastics of the Jacobite Church, the Metropolitan of Mardin, Mutran Yacoub, was elevated to the Patriarchal office, and his seat was fixed at Mardin. After his election, he proceeded to Constantinople, to procure a firman confirming his appointment. He was still there on my arrival from Mesopotamia in the spring of 1838, and I succeeded in obtaining an interview with him, which I had only one opportunity of repeating before he left the city on his return to Mardin. He received me with the greatest cordiality, and, on both occasions, I spent several hours in conversation with him on numerous topics relating to the Christians of Mesopotamia. Much of the information which he gave me I have elsewhere detailed. He spoke without disguise on every subject which I introduced, and often expressed his regret that he had not been in Mardin at the time of my visit, when he might have rendered me more effectual service. We conversed at length on the state of his people, and he acknowledged, with apparent sincerity and feeling, the deep ignorance which prevailed among them. We discussed, with the utmost freedom, the means necessary for their improvement, and he assented to the views which I advanced. He closed our first interview by inviting me to visit Mardin again after his return, when he could converse upon these subjects to better advantage.

"The second time that I saw him, he inquired particularly with regard to the American Episcopal Church, as a clergyman of which I had introduced myself. He asked about the orders of our ministry, our mode of ordination, and many other things relating to the constitution and rites of the Church. Never shall I forget the delight which he expressed, as we traced, one after another, the resemblances in external institutions between our respective Churches. He inquired into such minute particulars as the time of administering the Holy Communion in ordination. Here he discovered a slight difference. He said that it was the custom in the Jacobite Church to administer it before ordination, which is the reverse of the practice in the American Church, and he thought the former preferable as a preparation for the holy ordinance.

"He then inquired the name of our *Patriarch*, and I told him of our venerable Presiding Bishop. He requested his name and place of residence, which he directed his interpreter to write in Arabic, and place among his papers, remarking, playfully, that the time might come when he should wish to address him a fraternal epistle. I offered to be the bearer of such a communication, but he thought that the correspondence would better begin on the other side. He inquired respecting the marriage of our clergy, and made no objection to that of Bishops, but, on the contrary, helped me to an argument in favor of it, by quoting the text, 1. Cor. ix. 5. *Have we not power to lead about a sister or wife as well as other Apostles, and as the brethren of the Lord and Cephas?* I alluded to 1 Tim. iii. 2. *A Bishop, then, must be blameless, the husband of one wife*, for the sake of observing how he would interpret the original term translated *bishop* in our version. A priest who stood by, immediately referred it to his own office, and said, that his order were allowed to marry.

"This same priest was once of the most interesting ecclesiastics that I remember to have seen in the East, one of the very few that seemed to have any idea of religion deeper than forms. He bewailed, in the warmest terms, the ignorance of his people, and declared that some one ought to be sent to England, or America, to gain that knowledge which they had no means of obtaining among themselves. He would himself go with me if his Patriarch would consent—but I was not free to undertake the responsibility, and, therefore, did not ask his consent. Much more conversation passed which it would be tedious to relate. I had no authority to make propositions, and confined myself, therefore, to eliciting the Patriarch's views on the instruction of his people. His disposition was altogether favorable, although he did not seem to have a very expansive conception of what was needed.

"In personal appearance, the Patriarch was a venerable man. His long and full beard was white as the driven snow, and his face wore a grave, but not unpleasant, aspect. He was evidently depressed by the difficulties he had met in accomplishing the object which had brought him to Constantinople. He had been a year at the Capital, contending against the wily intrigues of the power which had already wrought dissension and schism in his Church. Calling a third time, however, I was informed that he had left the city; from which I inferred that his mission had been successful, and that he had gone back in peace to his people."

NEW AGENTS FOR THE CHURCHMAN.

Rev. Palmer Dyer, Whitehall, N. Y.; A. R. Clark, Hartford, Con.; John W. Jones, Louisville, Ky.

☞ The Rev. Dr. BURHANS having taken up his residence for the present in Derby, Con., requests that letters and papers, &c., be directed to said place.

For the Churchman.

CHARLESTON, April 27, 1840.

*Rt. Rev. and very dear Brother:*

Most thankful am I for your kind communication received on my arrival at this place last Friday, and hasten to make the statement which you suggest.

At my death, the whole of the lands and property purchased and given to found Jubilee College, will pass into the hands of trustees named in my will.

This, *my will*, I made and signed, and caused the same to be duly *witnessed*, when I was about to leave home in November last.

The printed pamphlet now in your hands, setting forth what was done at the laying of the corner-stone of the school-house and chapel of Jubilee College, being signed with my autograph, and also having a Codicil annexed, naming the said trustees, and specifying all property in lands, books, apparatus, plate, &c., &c., whether purchased or given for the use of the institution or to be given in my present tour, *is the will and testament* above named. So that if I were to die this night, nothing would be left uncertain or unsettled in respect of Jubilee.

The book of subscription, which I bear around with me, being an exact account of all moneys and other donations for the Seminary, would go into the hands of the Trustees, and my estate would be answerable for the same.

In authorizing you to make public the above statement, I cannot refrain from thanking you for your good wishes and able support to the great work in which I am engaged, and assuring you of the sincere regard with which I have the honour to be, Rt. Rev. and very dear brother, Your faithful serv't in the Lord,

PHILANDER CHASE,
Bishop of Illinois.

MR. JOHNSON'S SERMON.

Our friend, the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn, New York, has obligingly transmitted to us another of his well-timed and sensible Discourses on the subject of Missionary enterprise in the Church of which he is so sound and zealous a Minister. The views of Mr. Johnson on this important subject are, we conceive, very much misapprehended, if it be thought that he is unfavorable to Missionary effort on the most vigorous and extensive scale: his object, as we gather from his published opinions, is not to diminish or deaden that effort, but to give it such a direction as will produce the earliest and most efficacious results. We are justified in this conclusion from the very title of the Sermon transmitted to us,—"Missionary Failures the reason for Renovated Exertions:" to provide, however, against the failures which are complained of, by a judicious application of exertions and resources, is as much a Christian duty as that of contributing, in the abstract, to the alleviation of spiritual darkness and destitution. If a given sum be raised, say £10,000 per annum, for the forwarding of Missionary efforts, and that amount and more can be fully and effectually employed in our own land, for the reclaiming of a moral waste which every Christian must be pained to contemplate, it would seem an act of religious chivalry, if we may use the term, rather than of sober duty, to appropriate a large portion of those funds to the attempt to convert the idolators of China and Japan! We shall not, however, attempt to discuss the merits of this question at length, just now; but we promise to return to Mr. Johnson's Sermon at no distant period.—*The Church.*

—The Rev. William H. Odenheimer has been unanimously elected Rector of St. Peter's Church in this city, succeeding in that important cure the Rt. Rev. Dr. Delancey, called to the Bishopric of Western New York. We believe that Mr. Odenheimer was the literary scholar of Dr. Delancey in the University in this city. We remember his name connected with that of the best scholars of his class. Of his high attainments and qualifications for the sacred office, a stranger may judge by the manner of his call, its unanimity and warmth, from those among whom he had lived from his infancy.—*Philadelphia U. S. Gazette.*

From the Oxford Herald.

COMPARATIVE SUMMARY OF THE UNIVERSITY OF OXFORD.

| | On the Books. | |
|---|---|---|
| | 1839. | 1840. |
| University | 234 | 238 |
| Balliol | 309 | 323 |
| Merton | 133 | 141 |
| Exeter | 326 | 340 |
| Oriel | 327 | 331 |
| Queen's | 276 | 292 |
| New College | 153 | 154 |
| Lincoln | 147 | 152 |
| All Soul's | 105 | 106 |
| Magdalen | 171 | 173 |
| Brasenose | 390 | 395 |
| Corpus | 120 | 126 |
| Christ Church | 897 | 891 |
| Trinity | 289 | 284 |
| St. John's | 230 | 245 |
| Jesus | 135 | 134 |
| Wadham | 245 | 261 |
| Pembroke | 187 | 173 |
| Worcester | 238 | 246 |
| St. Mary's Hall | 65 | 70 |
| Magdalen Hall | 179 | 189 |
| New Inn Hall | 52 | 55 |
| Alban Hall | 22 | 23 |
| Edmund Hall | 101 | 98 |
| | 5331 | 5440 |

OXFORD.—On the 5th March, a meeting of the subscribers to the Oxford Memorial of Cranmer, Ridley, and Latimer, was holden in the Council Camber of this city, when it was resolved that a monumental structure be erected at the northern extremity of St. Mary Magdalen Church-yard, in connection with the rebuilding and enlarging the northern aisle of the Church, so as to be capable of containing about the same number of persons as it was proposed to accommodate in a separate building, and that aisle to be called the Martyrs' aisle.

DIED,

On the 27th day of February last, at Marseilles, France, after a short illness, Mrs. F. M. Verren, wife of Mr. A. Verren, and mother of the Rev. A. Verren, Rector of the French Episcopal Church St. Esprit, New York.

In Derby, Con., suddenly, in a fit of apoplexy, Mrs. Hannah Burhans, wife of the Rev. Dr. Burhans, aged 66, daughter of the late John Howd. Could a pious and exemplary life have prevented, she had not died. Universally lamented by her extensive acquaintance; and her family left inconsolable, were it not for the cheering hope, she is now in paradise, and will have her part and lot in the first resurrection.

In New Haven, on the 4th inst, Catharine E., daughter of Mr. Kneeland Ramsdell, aged 3 years.—On the 5th, Mr. Peter Butler, aged 84.

CALENDAR.

MAY.

17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25. } 26. } 27. } Rogation Days.
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.
12. } 13. } Ember Days.
14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*City of Albany.*—Second Sunday after Easter, May 3, in the morning, confirmed 33 in St. Paul's Church.

In the afternoon, confirmed 6 in a congregation meeting in temporary accommodations in Westerlo-street.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County*. Thursday 21, Otego, Ordination A. M., Confirmation P. M. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Institution, P. M. St. Paul's Church, Confirmation, Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M. Festival of St. Barnabas the Apostle, Thursday, June 11, Hampton, *Washington County*, Consecration A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday, 8, Ravenswood, *Queen's County*. 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County*. Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County*. 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, A. M., Hudson, *Columbia County*; 4 P. M., Athens, *Greene County*. 10, Catskill. 11, Upper Redhook, *Dutchess County*. 12, Ulster, *Ulster County*. 13, Kingston. 14, Hyde Park, *Dutchess County*. 15, St. Paul's Church, Poughkeepsie.

Ninth Sunday after Trinity, August 16, A. M. Wappinger's Creek; 4 P. M. Marlborough, *Ulster County*. 17, Newburgh, *Orange County*. 18, New Windsor. 19, Walden. Friday, 21, Goshen.

Tenth Sunday after Trinity, August 23, Monticello, *Sullivan County*. Tuesday, 25, Fishkill Landing, *Dutchess County*. 26, Fishkill. Friday, 28, Pawlingsville.

Eleventh Sunday after Trinity, August 30, Somers, *Westchester County*. Tuesday, September 1, Phillipstown, *Putnam County*, 2, Peekskill, *Westchester County*. 3, Sing Sing. 4. Tarrytown. 5, Greenburgh.

Twelfth Sunday after Trinity, September 6, Phillipsburgh, A. M., Tuckahoe, P. M.

Thirteenth Sunday after Trinity, September 13 Tompkinsville, *Richmond County.*

Fourteenth Sunday after Trinity, September 20, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

In conformity with the resolution passed by the Trustees of the Seminary, a collection in aid of its current expenses will be made on Sunday morning, May 17th, in St. Mark's Church.

May 16th, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The stated monthly meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York," will be held in the Sunday School room of St. John's Chapel, on Monday evening, the 18th inst., at a quarter before 8 o'clock.

WM. A. DUNCAN, Recording Secretary.

May 16th.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the City of New York, on Wednesday, the 17th of June next at 5 o'clock, P. M.

P. VAN PELT, Secretary.

May 16, 1840.

TEXAS.

*Missionary Station at Matagorda.*

An opportunity offers for the friends of this ation to forward books, clothing, or any useful articles, by the Brig Susan Mary, to sail next week. Any thing left with the subscriber before 10 o'clock Monday, May 10th, will be duly forwarded.

WM. N. WADSWORTH,
No. 4 Jones-Lane, rear 103 Front-street.

May 16.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

*Board of Managers.*

An adjourned meeting of this Board will be held on Monday evening, May 25th, at half past seven o'clock, at the Committee Room, Vandewater-street. Punctual attendance is particularly requested of the Clergymen and Lay members of the Board. By Order.

Attest, WM. N. WADSWORTH, Secretary.

May—16 2t

NEW JERSEY CONVENTION.

The annual meeting of the Convention of the Diocese of New Jersey will be held at Grace Church, Newark, on Wednesday the 27th day of May next, at 10 o'clock, A. M.

EDWARD G. PRESCOTT,
*Secretary of the Convention.*

Salem, 23d April, 1840.

MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church of Maryland, will be held in St. Paul's Church in this city. The session will commence at 11 o'clock, A. M., on Wednesday, the 27th of this present month.

RICHARD M. HALL, Secretary.

Baltimore, May 1st, 1840. 3t

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor: By Swords, Stanford & Co., from Thos Otis, Esq. $20. From E $5. By Thos C Butler, Esq., from "A Friend to the Poor," $5. From W G P, $2.

LOT JONES, 192 Allen-street.

May 12, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from Miss E W Shelton, to constitute the Right Rev Bishop Chase a life member, $10. From R P Williams, St Louis, Missouri, to aid in printing "Perceval on Apostolic Succession," $2. From St Anna's Ch, Fishkill Landing, by I S Rumsey, M D, warden, $1 60. From St George's Ch, Flushing, Rev F I Goodwin, rector, $20. Total, $33 60.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss E W Shelton, in addition to $10 before contributed to constitute the Right Rev Bishop Chase a life member, $15. From St Anna's Ch, Fishkill Landing, per I S Rumsey, M D, warden, $3 19. From St George's Ch, Flushing, Rev F I Goodwin, rector, $37 50. From Trinity Ch, Michigan City, Rev Dr M Johnson, rector, per Mr L N Dellicker, $10. From annual subscribers, $2. Total receipts, $67 69.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From Christ Church, North Hempstead, $14 17, and St Paul's Ch, Glen Cove, $6 40, collections for Missionary fund, by the hands of the Rev Jas P F Clark, rector. From M S S, by the hands of Rev Dr Berrian, for Education fund $10, and for Missionary fund $10. Total receipts, $40 57.

C. N. S. ROWLAND, Treas.,
May 13, 1840. 55 Water st.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donation to its funds:

From Miss E W Shelton, Huntington, Con, $10.

JOHN W. MITCHELL,
*Treas. of Gen. Prot. Epis. S. S. Union.*

New York, May 13, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th instant, has received the following contributions, viz.

Left by a young lady, deceased, late a communicant of St George's ch, Flushing, L. I., (in part) $30. From Mrs T C of New York for domestic missions, $5. From Geo Cleveland, jr, Esq, receiving agent in Mobile, Alabama, received from him as treasurer of the Society for the promotion of Christianity in Christ ch, Mobile, $250. From the Rev Mr P Parks, rector of Christ ch, Norfolk, Va, part of the Easter offerings of that parish, for Bp Chase for Jubilee College, $44 50. From same, for Indiana missions, $20. From same, for missions under the direction of Bp Polk, $20. From same, for missions, under direction of Bp Kemper, $30. By George Rowland Esq, of Norfolk, Va, from Centurion ch, Fort Monroe, Old Point, Va, Rev M L Chevers, collection for domestic missions, $8. One half of the amount collected by the Missionary Association of the ch of the Ascension, New York, appropriated for domestic missions, by the hands of G T Fox, jun., $164 75. From the monthly offerings of Trinity church, Athens, Greene county, N Y, by the Rev John Dowdney, rector, for missions in the diocese of Bp Kemper, $20. By the hands of the Rev. Mr. Whipple, rector, from Trinity ch, Lansingburgh, N Y, for domestic missions, $10. By the hands of the Rev. H K Prout, of Hilsborough, N C, from Mrs E Smith, for domestic missions, $3. By the hands of Daniel Ravenel, Esq, receiving agent in Charleston, S C, received from the Rev Dr Gadsden, a contribution from St Philip's, Charleston, viz, for Indian missions, $2, and for domestic missions generally, $300—$302. By the same hands, received from the Rev Mr Spears, a contribution from the Ladies' Sewing Society of St Michael's, Charleston, $100. By the same hands, received from the Rev Mr Potters, of St Paul's, Pendleton, viz: from the Ladies' Missionary Association of that ch, $65; and from monthly collection in do, $86—$151. By the same hands, received from the Rev Mr Trepair, from Charleston, monthly Missionary Lecture, $9 59. By the same, from the Rev J S Hanckell, church offerings of St Andrew's, $18. By the same, from the Rev Mr Fowles of Christ ch, Wilton, viz: from B T, $15, from W N, $2 50, from A S, $1—$18 50. By the same, from the Rev Mr Fowles, a contribution from L W T, of Christ church, Wilton, $7. Total receipts, $1197 32.

May 13, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by B. Howard, esq, agent at Boston, a legacy by a friend recently deceased, who saved it in small sums out of her penury, and consecrated it with her prayers to that cause which lay near her heart, by hands of Rev. S McBurney, $1; from Ladies' Association of Grace ch, New Bedford, per Rev T W Snow, $50; from Missionary Association of St Paul's ch, Boston, per Mr. Parker, treasurer, $356 11; from do, per Rev Dr Boone, $2 25; from St. Mark's ch, Warren, R I, for African Mission, per Capt Abbot, $5; from a lady, for Africa, per Rev J L Watson, $10. From Parochial Missionary Association of Grace ch, Boston, for Africa, per B. Howard, treasurer, $100—$524 36. Received from Mr W K Lothrop, of Cazenove, $5. Remitted by H. Trescott, esq, agent at Charleston, from Ladies' Missionary Association of St Paul's, Pendleton, S C, $65; church offerings, St Andrew's, per Rev S Hankel, $18; from Christ ch, Wilton, per Rev J H Fowles, B Y, $15, W N, $2 50, N S, $1, L W, $7 50—$26—$109—exchange, $3 18—$105 82. Received from a friend to Missions, in New Haven, $5. Received from Rev F I Goodwin, left by a young lady, deceased, and lately a communicant of St George's church, Flushing, L I, $20. Received from T C, N Y, $30. Received from Christ ch, Norfolk, per Rev Mr P Parks, rector, Easter offerings in part, $21 05; Sunday School, per education of Thos L Robertson, pupil in African Mission, $28 95—$50. Received from Wm A and Lucy H Metcalf, of Fredericksburg, Va, for education of Susan Savage, an African girl, for one year at Cape Palmas Mission, $24. Received from E Seaman, of St. John's ch, Elizabethtown, N J, her annual subscription, $2. Received from Rev M L Chevers, rector, collection at Centurion ch, Old Point, Virginia, remitted by Geo Rowland, esq, of Norfolk, $5. Received from Rev —— Ballard, one-half Sunday offerings of St Stephen's ch, Pittsfield, Mass, $34. Received of G T Fox, jr, esq, one-half the amount collected by the Missionary Association of the Church of the Ascension, N Y, $164 75. Total $969 93.

CHARLES J. ALDIS, Treasurer.

Bank of America, May 12, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

*Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending May 14, from the following individuals, viz.*

Rev H Gregory, Homer, with remit; P M at Baltimore; S W Bullock, Catskill; John Welsh, jr, Philadel, with remit of $35; Miss Burcker, Warrenton, N C, with remit; Rev B M Miller, Norfolk, Va; Bell & Entwisle, Alexandria, D C; R S H George, Phila; Rev John Reed, D D, Poughkeepsie; James B Dow, Boston; Rev R V Rogers, Kingston, U C, with remit; Miss C E Boardman, New Milford, Con; Rev N W Monroe, Vergennes, Vt, with remit.

*Packages have been forwarded from the Depository during the week ending May 14, as follows:*

To A E Miller, Charleston, S C, per ship Lafayette; to Belknap & Hamersley, Hartford, per Rev W Watson, Plymouth, Con, per steamer Cleopatra; to James B. Dow, Boston, per Harnden's Express.


A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desirable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman. May 16—tf

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the following stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

A small Church Organ, of four stops;

A second hand Church Organ, with two sets of keys, in a handsome mahogany case;

A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to HENRY ERBEN,
Centre street, facing Canal-street.

May 16. tf

CHURCH FOR SALE.

A BUILDING designed for a Church, in elevation and dimensions nearly similar to the Church of St. Michael, at Bloomingdale, will be sold at a price much below cost.

The attention of religious societies, and philanthropic individuals who take an interest in missions to destitute sections of the state, and in the general and religious instruction of the Indians within its limits, is invited to this notice.

For further particulars inquire of
WILLIAM HOGAN, 25 Nassau-street.

May 16—2t

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840.

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

KNIGHT & COLBORN,
BOOKSELLERS & STATIONERS,
No. 174 BALTIMORE ST., BALTIMORE,

INTEND keeping a general assortment of Protestant Episcopal Publications. They will act as agents for any of the periodicals that are forwarded to them; and will also receive on consignment any Episcopal works not ordered by them, which publishers may be disposed to intrust to their care.

Their assortments of Prayer Books will always be found very complete, and all new editions promptly added to their stock. Subscriptions will be received by them for the Banner of the Cross, Family and Sunday School Visiter, Children's Magazine, &c. &c.

Baltimore, May 9, 1840. 2t

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 28 ANN STREET, NEW YORK.

PERIODICALS.

The JOURNAL OF RELIGIOUS EDUCATION AND FAMILY AND SUNDAY SCHOOL VISITER, edited by the *Rev. Benjamin O Peers* and the *Rev. Benjamin I. Haight*—32 pages 8vo., published monthly. Subscription $1 per annum, *payable in advance.*

The CHILDREN'S MAGAZINE, edited by the *Rev. W. R. Whittingham, D. D.*—24 pages 18mo published monthly. Subscription 25 cents per annum, *payable in advance*, and 50 copies furnished for $10.

BOOKS OF INSTRUCTION.

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| Union Primer, per hundred, | | $4 00 |
| Prot Epis S S Books, No. 1, per hundred, | | 1 75 |
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| Questions on the S S Books, | " | 6 50 |
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| Lloyd's Catechism on the Evidences of the Bible, | " | 4 00 |
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| Sunday-school Psalms and Hymns, | | 8 00 |
| Harmony of the Creeds, | " | 3 00 |
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| Collects from the Prayer Book, | " | 3 00 |
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| " " 3, | " | 12 50 |
| " The Acts, 1, | " | 12 50 |
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A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

APPROVED Books not published by the Union, but which upon thorough examination are deemed suitable for Episcopal Sunday School Libraries; the number of these is at present about 200, and the list is constantly enlarging.

*Address all orders for Books, and all remittances, to*
JOHN W. MITCHELL, Treasurer,
Union Depository, 28 Ann st.

New York, May 1, 1840.

JUST PUBLISHED AND FOR SALE

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.

Tracts for the Times, vol. 3d.

CHARLES HENRY,
May 9. 124 Fulton st.

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals.
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
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Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds.

*Just Published.*

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,
May 2—tf 124 Fulton street.

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Henry Street.*
REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
*New Haven, Connecticut.*

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.

New Haven, April 13, 1840. tjel

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by

SWORDS, STANFORD & CO.,

at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do. Recognition of Friends after Death. April 4—tf

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "

Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

*Pusey's Letter to the Bishop of Oxford.*

March 28. tf

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS, which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols, 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by

GOULD, NEWMAN & SAXTON,
Corner Fulton and Nassau sts.

April 18, 1840.—tf

## POETRY.

For the Churchman.

"Lo, I am with you always, unto the end of the world."

Lo I am with you always—ay, even in that hour
When deadliest and fiercest hath grown the tempter's power,
To guard you from each danger, to shield you with that love,
Which still in brightness beameth, the light of heaven above.

Lo I am with you always—to gladden and to cheer,
To whisper consolation, and wipe away each tear;
And though earth's dreary trials may grieve the faithful heart,
Yet never from God's chosen shall His support depart.

Lo I am with you always—where'er on earth ye tread,
To give your words conviction, the Spirit's grace to shed—
That unto every nation, your voices may proclaim
The tidings of the Gospel, the blessings of my name.

Lo I am with you always—e'en in the hour of death,
To give a holy calmness to life's departing breath;
To cheer you with a presage of bliss beyond the sky,
Of hopes that never wither, of joys that never die.

Lo I am with you always—yet not with you alone,
For when your ransomed spirits unto their place have flown—
The Church which ye have founded, I ever will defend,
And be to her a guardian, a Saviour, and a friend.

Lo I am with her always—unto the end of time,
Since purchased by my suffering, she is and shall be mine;
And round her in its greatness, my arm shall still be thrown,
For ye are her foundation—and I her corner-stone.

T. E. J.

For the Churchman.

"O if the soul immortal be,
Is not its *love* immortal too?"

Sister! thou art not forgotten—
Though full many a year hath fled,
Since, with aching hearts, we laid thee
In thy lone and narrow bed.

Sister, thou art not forgotten!
Earthly hopes and cares awhile
From our busy minds may banish
The remembrance of thy smile:

But, when memory, free from thraldom,
Revels in each kindred heart,
Then, with all thy former features,
Loved and lost one, there *thou* art.

Thou, the fairest, sweetest blossom
Gracing its paternal stem,
In their crown of joy, the brightest,
Purest, and most cherish'd gem:

Of our sister band the favorite,
Loving, and by all belov'd,
Yet the earliest call'd to suffer,
And the first from earth remov'd.

Little did we think, when gazing
In thy mild and joyous eye,
Thou wert mark'd the child of sorrow,
Doom'd in youth to fade and die.

And that form's decaying beauty,
That dark eye's unnatural light,
When the hectic that consum'd thee
Turn'd thy pallid cheek so bright:

Then thy last and mortal struggle,
And thy 'farewell,' whisper'd low,
When the Hand that plac'd thee with us,
In its mercy bid thee 'go;'—

And thy spirit's glad departure
From this scene of earthly ill—
Oh, we *cannot but remember*,
Still we love and mourn thee still.

Many a Spring has bloom'd and faded
Since the turf thy bosom prest;
Many a Summer's sun shone brightly
Where thy mouldering ashes rest.

Many a sad decaying Autumn
Hath bewail'd thy deep repose;
And, around thy buried forehead,
Many a Winter wreath'd his snows.

Many a tear has dropp'd unheeded,
Glistening on the grassy mound;
Many a sigh and aspiration
Blended o'er that hallow'd ground.

When the eyes that lov'd and wept thee
All forgetfully have slept,
O'er thy cold unbroken slumbers
Heavenly guards their watch have kept.

Nightly do the stars of heaven
Which in life had won thy gaze,
And the moon, whose beams were dearer,
O'er thee shed their pensive rays:

Ay, and they will still be shining
Brightly on thy marble stone,
When the beings that lament thee
Like thyself from earth have flown.

Sister! God will not forget thee—
He shall animate thy dust
In that hour, when earth shall open
To restore her sacred trust.

Sister! shall we greet each other
On that last eventful day?
Meet a family in heaven?
God of love, O grant we may!

*Cooperstown, March*, 1840.

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Sermons and homilies have their place in our sacred worship, but we are not on that account to bring these into comparison with the Holy Scripture that is read there, although they may be listened to with more eager attention, and be considered more captivating; and, in like manner, hymns of human composition have their place, but they are distinct in their character from inspired Psalms.—*British Critic.*

Sinners must repent, or they are incapable of being pardoned; but that God might, even when he declares his mercy in forgiving the penitent, testify His just displeasure against sin, that we may not make light of it, God would not pardon it, even to repenting sinners, but by the intervening death of Jesus Christ.—*Dr. Worthington.*

### SELECT SENTENCES.

How seasonably hath the providence of God kept the best men for the worst times! When God hath a great work to do, he knows how to fit himself with instruments.—*Bishop Hall.*

Consider the matchless excellency of that Saviour whom we call you to embrace. Angels and men are at an everlasting stand, to speak of his worth and glory.—*Erskine.*

From the Banner of the Cross.

### THE INTERMEDIATE STATE.

*Mr. Editor*,—Allow me to offer you an extract, on this highly interesting subject, from a sermon of the Rev. Dr. Jarvis, lately published. The remarks are not so full as those in the Appendix to Bishop Hobart's Address at the funeral of Bishop Benjamin Moore; but they are valuable, and may suffice, with unprofessional readers, for a sample of the scriptural argument.

Much of the doctrine of the Church on the subject, so far as relates to the case of the departed righteous, may be gathered from three portions of the Prayer Book,—a passage in the *Benedicite*,—the rubric before the Creeds,—and the first of the concluding prayers in the Burial Office. From these places, we gather the following points of doctrine.*

1. The departed souls of the righteous are *not unconscious*. In the *Benedicite* we read, "O ye spirits and souls of the righteous, bless ye the Lord; praise him, and magnify him for ever:" and an unconscious soul cannot thus give glory to God. In the funeral prayer mentioned, we are taught that "with (God) do live the spirits of those who depart hence in the Lord:" they "live," and "they live with God;" both which are barren propositions, if the spirits be not conscious. Hence, we are further taught in that prayer, that "with (God) the souls of the faithful, after they are delivered from the burden of the flesh," not only "rest from their labors," but also "are in joy and felicity; and no "joy and felicity" can exist in an unconscious being. Repose, joy, and the worship of praise, pertain to this favored condition. Beyond this, our Church does not define.

From the same prayer, we learn that this happiness of the intermediate state is imperfect, is not so great as it will be after the resurrection. The latter state, that of the risen and entire human saint, is thus adverted to, in contrast with the other state just mentioned, that of the spirit alone in its disembodied condition,—"and we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our *perfect* consummation and bliss, both in body and soul, in thy eternal and everlasting glory." Our Church holds, therefore, that the "joy and felicity" of the intermediate state is not the "perfect consummation and bliss," and is not conferred "in God's eternal and everlasting glory." The latter expression refers to the *place* of this perfect bliss, as well as to its nature; and it hence results that the spirits of the departed pious are not in the place of glory, i. e., in heaven, distinctly so called. The state or condition of eternal glory can only be in the *place* of eternal glory; and in that place, there can be no state or condition but that of such glory. It follows, therefore, that our liturgy teaches that "the souls of the faithful" are neither in that state nor that place.

This truth, however, is more plainly set forth in the rubric before the Creeds. In the Creed, the descent of Christ into hell is distinct from his ascension into heaven; the two *places* are different. And in the rubric, it is declared that the former place, "hell," is "the place of departed spirits:"—"the words, *He descended into hell*" "considered as words of the same meaning in the Creed" with "the words, *He went into the place of departed spirits*." Christ's going, therefore, into the place of spirits, was distinct from his ascending into heaven. And it results, that "the place of departed spirits" is different from the place called "heaven," where Christ sitteth at the right hand of God.

Here then, Mr. Editor, is the doctrine of our Church on this subject; and her doctrine is not hid in a corner, but broadly displayed in some of her services constantly in use. When the body of a saint dies, the soul goes to "the place of departed spirits," which place is not the "heaven" to which Christ ascended. In that place of spirits, the departed soul is not dormant, but "lives with God," and is conscious, and can (and does) "bless the Lord, and praise and magnify him." Enjoying there this exalted privilege, the departed pious both "rest from their labors," from their spiritual warfare, and "are in joy and felicity,"—how could it be otherwise with those who belong forever to Christ? absent from the flesh, they are present with the Lord. Yet their happiness in this intermediate state will be (far) exceeded by their "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory." And this "consummation" will be theirs, when, in the resurrection, they leave "the place of departed spirits," and with Christ "ascend into heaven," the supernal abode of God and his elect.

Thanks be to God, for this happy doctrine! and to His Holy Church, for presenting it so clearly, for the faith and the consolation of her children! O.

P. S. I need scarcely add, that the funeral prayer mentioned guards effectually against confounding the Catholic doctrine of the intermediate state with the Romish doctrine of purgatory. The Catholic doctrine is—that "the souls of the faithful, *after they are delivered from the burthen of the flesh*, are in joy and felicity." The Romish doctrine is—that 'the souls of the faithful, *after they are delivered from purgatory*, are in joy and felicity,'—not till then, as the general rule, with exceptions too rare to be ordinarily taken into the account. The Catholic doctrine is ours.

But I will detain the reader no longer from the valuable extract from Dr. Jarvis' Sermon. The text is Eccles. xii. 5. "Man goeth to his long home;" which "long home" he regards as including the grave, the intermediate state, and heaven.

"But while the body is mouldering into its primeval dust, and is waiting in its narrow house for the sound of that trumpet which will call it into renewed existence, it is an important and deeply interesting inquiry, WHAT IS THE STATE OF THE SOUL? Does it immediately enter into the final abode of happiness or misery? or is it reserved in some intermediate state till, at the consummation of all things, it is reunited to the body?

"That it does not immediately enter into the final state of retribution is, I think, evident from the following passages of Scripture: 'No one,' said our Saviour to Nicodemus, 'hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven.' And agreeably to this declaration, St. Peter affirms that 'David is not ascended into the heavens.' Enoch and Elijah, it is also said, 'were translated that they should not see death.' But whither have they been translated? not into heaven; for no one hath ascended thither but Jesus Christ, as he testified of himself. If, then, neither Enoch, nor Elijah, nor David, have ascended into the heavens, it must be inferred that none of the Patriarchs or Prophets have yet entered the final habitations of the blessed: and if patriarchs and prophets have not, what reason can there be to suppose that the apostles, or any of the just in succeeding ages, are in heaven?

"The only alternative then is, either that the soul like the body, continues unconscious in the grave, or that there is an intermediate state in which it continues till the resurrection in full possession of all its powers.

"The proofs of the existence of such an intermediate state, are very considerably obscured in the English translation of the Bible, by the diversity with which the original word is rendered. The word *Sheol* in Hebrew, and *Hades* in Greek properly signify the place of departed spirits; but they are rendered in our translation sometimes by the word 'grave,' and at others by the word 'hell.' If the same precaution had been taken with respect to them which has been used in other instances, and they had either been left untranslated, or translated by terms less liable to be misunderstood, many disputes on this subject would have been prevented. This will be made evident by the citation of a few examples.

"When the Patriarch Jacob heard of the supposed death of his favorite son, he said, 'I will go down into *Sheol* unto my son mourning,' i. e., I will go down into the place of departed spirits where the soul of my son is. In our translation it is rendered, 'I will go down into the grave unto my son.' But Jacob did not believe that his son was in the grave; for he had before said, 'an evil beast hath devoured him; Joseph is without doubt rent in pieces.' It is evident therefore, that the word *Sheol* could not mean the grave; and that in going unto his son, the patriarch meant to be united with his soul, not his body, which he supposed was devoured by a wild beast.

"Again: 'Thou wilt not,' says David, in the person of the Messiah, 'leave my soul in Sheol, neither wilt thou suffer thy Holy One to see corruption.' That is, thou wilt not leave my soul in the place of departed spirits, nor wilt thou suffer my body to be corrupted in the grave. In our translation it is rendered, 'Thou wilt not leave my soul in hell.' But if *Sheol* meant *hell*, or the place of torments in this passage, it certainly could not mean the *grave*, in that quoted from Genesis. The very diversity of interpretation, therefore, proves the incorrectness of both.

"The same remarks are applicable to the word *Hades* in the New Testament. 'O death,' exclaims St. Paul, 'where is thy sting? O Hades, where is thy victory?' The Apostle having described the resurrection and the change of the glorified bodies of the righteous, exclaims, 'O death, where is thy sting?' That body which thou hast reduced to dust and ashes, is not only restored, but is become incorruptible and infinitely glorious! *O Hades*, O place of departed souls, where is thy victory, since the soul hath escaped from thy dominion, and, restored to its kindred frame, will never more be thy captive? How is the beauty of this passage obscured and its strength enfeebled by translating it, "O grave, where is thy victory?"

"In perfect harmony with these expressions of St. Paul, St. John also, in the Revelation, thus describes the resurrection which will precede the general judgment: 'The sea gave up the dead which were in it; and death and *Hades* delivered up the dead which were in them, and they were judged every man according to their works. And death and *Hades* were cast into the lake of fire.' The sea and death delivered up the bodies and *Hades* delivered up the souls; and this being done, their office ceased forever, and they were destroyed:—In the English translation *Hades* is in this passage rendered *hell*, which, according to the present acceptation of the term, not only weakens the sense, but absolutely renders it absurd. It weakens it; for you will observe that between death and hell there is no contrast. If it had been said that *heaven and hell* gave up their dead, we should have inferred that the souls of the righteous and of the wicked left their respective abodes. But to say that the grave and the place of torment gave up their dead, would lead to the inference that all the souls which were not in torment were confined to the grave. It is also absurd; for to say that death and hell were cast into the lake of fire, is to say, if by *hell* be meant the place of the damned, that the place of torments is cast into the place of torments, or, in other words, is cast into itself. But in saying this we do not blame our worthy translators. The truth is, that the word hell had formerly a more extended signification than it has at present. It signified only a concealed or covered place, which corresponds exactly in idea with the word *Hades*. And it is in this sense we say in the creed that our Saviour descended into *hell*, that is, into *Hades*, or the place of departed spirits.

"This *Hades*, or place of departed spirits, appears from the New Testament to be divided into two separate regions; one in which the souls of the righteous dwell, called paradise or Abraham's bosom; the other, where the evil angels and the spirits of the wicked are confined, called by St. Peter, *Tartarus*. 'If,' says he, 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment'—'the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.' If God spared not the angels that sinned, but *cast them down to hell*, says our translation. In the original it is 'Cast them down to *Tartarus*,' a word totally distinct from the Hell fire, or Gehenna of fire, which in other passages of Scripture denotes the ultimate place of torments. This explanation will enable you, my Brethren, to understand more fully the parable of the rich man and Lazarus. 'The beggar,' it is said, 'died and was carried by the angels into Abraham's bosom.' The place of blessed spirits is here represented by our Saviour as a feast at which Abraham the father of the faithful presided. The angels carried Lazarus into his bosom; that is, placed him at the head of the table, next to Abraham, and reclining on his bosom, as John the beloved disciple reclined at table upon the bosom of Jesus. In other words, they assigned to the beggar, who had been so abject on earth, the seat of honor, the highest station next to Abraham, among the happy spirits of the righteous. 'The rich man also,' it is further said, 'died and was buried. And in *Hades* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.' In *Hades*: not in the final place of torment, but in that region called by St. Peter, *Tartarus*: in which the souls of the wicked and the fallen angels are confined, until the general judgment; and from which the region of the blessed spirits was so clearly discerned, that the rich man could behold the happy and exalted station of the beggar who on earth had been laid at his gate and fed with the crumbs which fell from his table. Both you will observe were in *Hades*, the place appointed for all departed spirits; but in different regions divided from each other, and mutually inaccessible.

["That they are mutually inaccessible, shows the absurdity of the doctrine of purgatory and masses for the dead. The souls of the wicked cannot leave the abode where they are to remain till the last judgment. The souls of the righteous are in paradise, a place of rest and refreshment, not of purgation. Thus doth the true Catholic doctrine of the Christian Church confute the modern innovations of Papists as well as of other sectaries."]

"The region here called Abraham's bosom, is elsewhere called by our Saviour, paradise, in his promise to the penitent thief. Here it was that his soul descended when he expired upon the Cross. Here it was that he preached or proclaimed the glad tidings of redemption, to 'the spirits in prison.' Here it was, that he triumphed over the powers of darkness who are confined in Tartarus, being seen by them afar off, as Lazarus reclining on the bosom of Abraham was seen by the rich man, 'being in torments.'

"Such, my Brethren, is the 'long home' in which the soul must dwell from the moment in which it leaves the body, till the final consummation of all things; a home in which it will enjoy a most exalted degree of happiness, though inferior to that which will be its portion for ever in Heaven; or a home in which it will suffer inexpressible misery, though inferior to that of the everlasting burnings for which it is reserved after the judgment of the great day.'"

* I have referred to but three passages of the Prayer Book, lest the fourth should be objected to, as not of general application. It is found in the *Te Deum*, where the apostles, prophets, and martyrs are declared to "praise" God. The language implies their being in a conscious and active state. And if the patriarchs are included with the "prophets," as we may justly assume, then the prophets are of course in Abraham's bosom, which is the happy region of "the place of departed spirits." And the "apostles" and "martyrs," named in the same connexion, are in that region also. All are praising God, and all are "in joy and felicity."

From the Chronicle of the Church.

### WONDERFUL CONVERSIONS TO ROMANISM.

Dr. Purcell, Romish Bishop of Cincinnati, has been publishing in the *Catholic Telegraph*, a series of Lectures on tradition; and two weeks since he made the following announcement:

"The Oxford Tracts shall furnish matter for our next lecture. We have always been partial to the *Honinghaus tactics*, or making our enemies fight our battles for us."

And last week sure enough, there were the "Oxford Tracts," occupying nearly three pages of the *Telegraph*; and we had the curiosity to see what Bishop P. had found that smacked of Popery. Judge, then, of our astonishment upon finding, that he had not quoted one syllable of any of the writings of any of the "Oxford Divines;" but that his whole three pages were filled with quotations from Hooker, and Hall, and Hammond, and Bull, and Beveridge, and several other writers of like eminence in the English Church. We wonder he forgot to quote Jewel and Barrow. The following is a specimen of the *Popery* of these writers. Bishop White, quoted from the Oxford Tracts by Bishop P., says:

Among the traditions we allow and follow, are, "the righteous observation of the Lord's day, and some other Festivals, as Easter, Pentecost, &c., baptizing and administration of the holy Eucharist in public assemblies and congregations, the service of the Church *in a known language*, the delivering of the Communion to the people *in both kinds*, the superiority and authority of Bishops over the Priests and Deacons in jurisdiction and power of ordination."

But seriously, for what purpose did Bishop P., quote writers, who teach doctrines the very opposite to those taught by him? As authority? Or, to discredit them with Protestants?

### THE BOOK OF COMMON PRAYER.

Ours is truly common prayer; for it is written and read in that language which is common to all the congregations in the kingdom, and to every person in each congregation. So that all the land, whatsoever rank or condition they are of, may join together in the use of every thing that is in it, and so be jointly edified by it; especially, considering that it is not only all in English, but in common and plain English, such as we use in our common discourse with one another; there are no unusual or obsolete words, no hard or uncouth phrases in it, but every thing is expressed as clearly and plainly as words can do it; so that the meanest person in the congregations, that understands but his mother tongue, may be edified by it as well as the greatest scholar.—*Bishop Beveridge.*

### PLEASURE OF VIRTUOUS AFFECTIONS.

If it be a proof of benevolence in God, that our external organs of taste should have been so framed as to have a liking for wholesome food—it is no less the proof both of a benevolent and righteous God, so to have framed our mental economy, as that right and wholesome morality should be palatable to the taste of the inner man. Virtue is not only seen to be right—it is felt to be delicious. There is happiness in the very wish to make others happy. There is a heart's ease, or a heart's enjoyment, even in the first purposes of kindness, as well as in its subsequent performances. There is a certain rejoicing sense of clearness in the consistency, the exactitude of justice and truth. There is a triumphant elevation of spirit in magnanimity and honor. In perfect harmony with this, there is a placid feeling of serenity and blissful contentment in gentleness and humility. There is a noble satisfaction in those virtues, which, at the bidding of discipline, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul, in the consciousness of having nothing to hide, and nothing to be ashamed of. In a word, by the constitution of our nature, each virtue has its appropriate charm; and virtue, on the whole, is a fund of varied, as well as of perpetual enjoyment, to him who hath imbibed its spirit, and is under the guidance of its principles. He feels all to be health and harmony within; and without, he seems as if to breathe in an atmosphere of beauteous transparency—proving how much the nature of man and the nature of virtue are in unison with each other.—*Dr. Chalmers.*

### THE HUMAN BODY.

The human body was not made of the celestial elements, light and air, but of the more gross terrestrial matter, as being designed to receive and communicate notices of terrestrial objects, by organs of a nature similar to them. In this instance, as in another since, God seemeth to have "chosen the base things of the world, to confound things honorable and mighty," "when, of the dust of the ground," he composed a frame, superior, in rank and dignity, to the heavens and all their hosts. They whose profession leads them to examine the structure of this astonishing piece of mechanism, these men see the works of the Lord, and his wonders in the formation of the human body. A contemplation of its parts, and their disposition, brought Galen upon his knees, in adoration of the wisdom with which the whole is contrived; and incited him to challenge any one, upon an hundred years' study, to tell how any the least fibre or particle could have been more commodiously placed, either for use or beauty. While the world shall last, genius and diligence will be producing fresh proofs that we are "fearfully and wonderfully made;" that "marvellous are the works," and, above all, this capital work, of the Almighty; and that the hand which made it, must needs be verily and indeed divine.—*Bishop Horne.*

### THE LOVE OF GOD.

It were in vain to endeavor duly to describe, or suitably to enlarge upon, in words, the love of God manifested in the redemption of the world by the death of Christ. The understanding of man quails and trembles at its incapacity to grasp therein the high mysteries of God. Human feelings supply no adequate standard of comparison whereby to measure the workings of the Almighty giver of all good. Human language is too feeble to express even what Divine grace may enable the heart of man to feel. We are obliged to bring down the dealings of Divine wisdom and love to the low standard of our capacity, to enable us to speak of them at all. And thus St. Paul likens the love of the Saviour, in giving his life as a ransom for many, to the act of a man who should lay down his existence for another. Scarcely, says he, shall we find any one who would do this even for a righteous man, for one who fulfilled the duties of his station, and to whom no blame could attach; though possibly for one who was not only just, but good, who abounded in those kindly virtues which conciliate the affections and attach the feelings, some might be found who would dare even to endure death. But though this be so, how imperfect a picture would this give of the love of the Saviour, since we were neither righteous nor good, but sinners, when Christ commended his love towards us by dying for us! The very language of the apostle in making the comparison tells us that he feels it to be inadequate to his theme; and the more we endeavor to raise our minds in the contemplation of this high mystery, the more sensible we shall be of this. Fitting is it that we should feel that the love of God, shown when the Lord of Life for our sake stooped to humiliation and to death, is greater than we can express; and earnestly should we pray, that the Holy Ghost would shed abroad in our hearts some due measure of love to him in return.—*Dr. Denison, Bishop of Salisbury.*


R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.
March 28. xtf

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.

The ordinary branches of a useful and polite education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of the attendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.
April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,
PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal.
March 7.—t May 15.*

ST. MARY'S HALL,
GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.

R. I. GERMAIN,
*Chaplain, Principal Teacher, and Head of the Family.*

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.
March 28—8t

ROSSVILLE BOARDING SCHOOL,
STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.
Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.
April 18, 1840. 8t$

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.
Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.
The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S Strong,
H. Southmayd,
Y. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
Nov. 30. 14 Pine-street,

STOCKBRIDGE, MASSACHUSETTS.
FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in city of New York, known as that of ADAMS & PARKER, has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual*; *Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, and Dewey; John Anthon, esq. Hon Murray Hoffman, Hon. Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq., Isaac Jones, esq., Herman Le Roy, esq., William C. Bryant, esq., and Charles King, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*
April 18, 1840. 2t$&tf.

INSTITUTION
FOR THE EDUCATION OF BOYS,
PORT COLDEN, NEW JERSEY.

AN INSTITUTION for the Education of Boys, is about to be established at PORT COLDEN, under the name of *St. Matthew's Hall*. It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:
Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D. Prof. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D. D., Prof. Th. Sem. N. Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson. Newark, N. J.
Rev E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq. New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gilford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address WM. C. DUSENBERY, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.)
April 11, 1839. 6t

MRS. LINCOLN PHELPS' INSTITUTE
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.
April 6, 1840. tf

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.



THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 124 Fulton-street, at Three Dollars per annum, in advance.

AGENTS.

Rev. Charles Burroughs, ........ Portsmouth, N. H.
Charles Stimpson, jun. ........ Boston, Mass.
Joseph Wait, ........ Burlington, Vt.
Frederick Sill, ........ Middletown, Con.
Sidney Babcock, ........ New Haven, "
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Z. Clark, ........ Troy, "
Alexander Walsh, Esq. ........ Lansingburgh, "
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